Friday, July 20, 1962
18th of TAMUZ 5722
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PUBLISHED EVERY FRIDAY

CANADA'S NATIONAL JEWISH NEWSPAPER

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BEN BELLA DENIES ANTISEMITISM

Reject Israeli Aid On Nasser's Order

Algiers, (CJN) — In a formal statement the Ben Khedda government rejected the "recognition" of independence announced last week by Israel.

In Tel Ariv, Herut, the daily of the leading opposition party, assailed the government for its "ridiculous" attitude towards Algiers' Nasser's sattelites.

(Government sources declared that the action of the Algiers government was not surprising under the circumstances).

REJECT MEDICAL AID

The Information Minister in the Algerian Provisional Government, M'Hammed Yazida, declared that Algeria's attitude toward Israel was "exactly like that of the other Arab states."

He confirmed that the Department of Social Affairs of the Transitional Executive Council, which is administering Algeria, had rejected an Israeli offer of a sizable medical aid team because "the brother Arab people of Palestine are unable to exercise their sovereignty."

Asked if Algeria, like the other Arab states, considered herself in a state of war with Israel, Mr. Yazid said:

"Palestine is an Arab country occupied by Israel and therefore Israel is a state we cannot recognize."

"NO RELATION TO JEWS"

Israel recognized Algeria's independence and offered to exchange displomatic representatives. Mr. Yazid's statement rebuffed the offer.

The Information Minister added immediately that the attitude toward Israel had "nothing to do with the JeJws of Algeria," who, he said, have exactly the same status as Moslems. He added that Jews might be expected to hold key positions in the Government.

In an allusion to the Rabbat conciliation talks, Ben Khedda said his Government was at that moment making great efforts to maintain national unity. "On this occasion I extend a fraternal greeting to President Gamal Abdul Nasser and all the other Arab heads of state who are at present deploying efforts to preserve this unity," he said.

The minister's statement followed the arrival of the Algerian Ambassador to Cairo with a message from President Gamel Abdel Nasser. The contents were not disclosed.

Israeli diplomatic circles had felt that the Ben Khedda Government would be a great deal less eager than the dissident followers of Mohammed Ben Bella to take side in the dispute between Israel and the Arabs. But Mr. Yazid's declaration seemed to leave little difference on this score between the two parties.

Observers here believed that the Ben Khedda Government wanted to avoid displeasing President Nasser and giving the Ben Bella group a polemic weapon of some political weight in this Moslem country.

North African Leaders Discuss Jewish Situation

REPORTED DISCUSSING JEWISH SITUATION in former French North Africa. From left to right: President Bourguiba of Tunisia; King Hassan of Morocco; Provisional President Abbas of Algeria.

SPURNED HAND OF ISRAEL: Algeria's Minister of Information, M'Hammed Yazid.

"MY BEST FRIENDS ARE JEWS": Mohammed Ben Bella, Algeria's Vice-President.

...YS JEWS ...HELPED HIM

Paris, (JCNS) — An "assurance" that he would "never allow" discrimination in Algeria was given by Mr. Mohammed Ben Bella, Deputy Prime Minister in the Algerian Provisional Government and leader of the Algerian faction which is reputed to be strongly pro-Egyptian.

In an interview with a correspondent of the Left-wing weekly "L'Express" who asked him about his reported statement that all Algerians were Arabs and that he strongly disliked Israel, Mr. Ben Bella declared angrily: "All that is slander. My entire political past proves that I am an opponent of racialism."

Mr. Ben Bella stated:

"Some of my best friends are Jews and some of the lawyers who defended me were Jews. I shall never forget what they did for our revolution. I shall never allow racial discrimination in my country. When I said that we are Arabs, this fact has a precise political sense. I wanted to underline that the Arab world is neutralist . . . This had no racialist meaning. This is not a matter of blood, but of civilisation, culture, way of life and the composition of life."

Forces loyal to Mr. Ben Bella entered the city of Bone. Bone is the seat of the Chief Rabbi of Algeria.

TWENTY ORAN JEWS MURDERED

Paris, (JCNS) — There were about twenty Jews among the near 200 Europeans who "disappeared" after the bloody clashes between Moslems and Europeans in Oran last week. Captain Si Bakhti, commander of the National Liberation Army in Oran, said he doubted whether any of the missing people would be seen again.

RATHENAU'S DEATH COMMEMORATED

Frankfort, (JCNS) A ceremony to mark the 40th anniversary of the murder of Walter Rathenau, was held at the university here last week under the auspices of B'nai B'rith and the League for Christian - Jewish co-operation.

Mr. Rathenau was the Jewish Foreign Minister of Germany at the time of the Weimar Republic. Eulogies to the German-Jewish statesman appeared in all leading West German newspapers this week.

ISRAELIS IN MOSCOW

Jerusalem, (JCNS)—All three major Israeli socialist parties, and the Communists, have sent delegates to attend the World Atomic Disarmament Congress which opened yesterday in Moscow.

Mapai is represented by three delegates: Professor Nathan Rotenstreich, Ischar Smilansky, of the Knesset, and the well-known Habimah actor Mr. Aharon Meskin. Mapam by Mr. Yaacov Majus, the party's Secretary, and Achdut Avodah is represented by Mr. Eliezer Halevi. The Communist delegate is the Arab member of the Knesset, Mr. Tewfig Toubi.

DEMAND U.N. ACT IN ARGENTINA

United Nations, New York (JCNS) — The International League for the Rights of Man has urged U Thant, the U.N. Acting Secretary-General, to act in order to prevent further antisemitic incidents in Argentina. In a letter addressed to him last week, the League protested about the present "series of grave violations of human rights which constitute a threat to the life and security of the members of the Jewish community in Argentina." A similar letter was sent by the League's affiliate, the Inter-American Association for Democracy and Freedom.

The letter listed the incidents which occurred in Argentina since June 2, when "a Molotov Cocktail was thrown that day against a synagogue in Buenos Aires", until June 21 when "Miss Graziela Sirota, a 19-year-old Jewish University student, was kidnapped by a Nazi gang." It also mentioned the additional incidents which took place in the last few days when more Jewish students were assaulted and branded with swastikas.

"These incidents," the letter said, "violate the U.N. Charter, its Declaration of Human Rights, and the Sub-Commission Against Discrimination of Minorities, after the swastika incidents in Cologne in 1959."

Mr. Roger Baldwin, Chairman of the League, who signed the letter, said that in ordinary circumstances an appeal for the Argentine Government itself might have sufficed. "But for reasons unknown, the Argentine Government and police . . . have failed to take adequate steps either to punish the culprits . . . or prevent further outrages."

Therefore, the letter proposed that the Acting Secretary-General should bring the matter to the attention of Argentina, and place the charges before the Human Rights Commission and the Sub-Commission on Discrimination.

A.J.C. PROTESTS

New York, (JCNS) — In a letter to the Argentine Ambassador in the U.S., Dr. Roberta Alemann, the American Jewish Committee has urged "vigorous, legal action" against the antisemites in his country.

It was signed by the President of the A.J.C., Mr. A. M. Sonnabend. It warned that the situation in Argentina had deteriorated in the past four months, and mentioned some of the outrages against Jews and the Jewish community there.

After listing the vandalistic attacks, the A.J.C. in a statement said that one of the more important neo-fascist groups, Tacuara, maintains contact with similar neo-fascist groups in Europe. Paul Vagi, chief of the Argentine branch of the neo-fascist Hungarian MHBK (Comradely Federation of Hungarian Fighters), is believed to be serving as liaison man.

Dr. Marcello Sanchez Sorondo, who is associated with the "Semana Arabe" (The Arab Week) — a publication of the Arab League in Argentina — is reported to be a source of financial support.

HEADS U.S. IMMIGRATION

Washington, (JCNS) — President Kennedy has chosen Mr. Abba P. Schwartz, a member of the Washington law firm of Landis, Cohen, Rubin and Schwartz, as head of the State Department's Bureau of Security and Consular Affairs.

Commentary • By M. J. Nurenberger

YEHUDA LEIB MAIMON

Last week the Knesset, Israel's Parliament, witnessed a very rare manifestation of unanimity. This unusual event was the tribute paid to one who had been truly a founder and builder of the Jewish State.

Today's generation may not be aware of the place Yehuda Leib Maimon (Fishman) occupied in the formation of the Zionist movement and in the creation of Israel. A rabbi's rabbi, a teacher's teacher, the leader's leader, a man who combined piety with the most modern approach to religious evolution, truly a man of spirit, he was also a political revolutionary.

Following the national funeral in Jerusalem last Wednesday, men of such diverse and often opposed viewpoints as Prime Minister David Ben Gurion, Me-Mapam, Mordecai Bentov, all referred to him as mapam, Mordecai Bentov, all referred to him as their friend. Begin added in his eulogy: "Our master and teacher Rabbi Maimon."

* * *

Yehuda Leib Maimon was eighty-seven years old at the time of his demise. Of these eighty-seven years, sixty were spent in the service of his people. He was one of the founders of the Mizrachi World Organization. While a cabinet minister and close collaborator of David Ben Gurion, nevertheless he was openly at odds with the Premier whenever he disagreed upon policy. During the Altalena tragedy, for instance Rabbi Maimon, then Minister of Religion openly and sharply attacked Ben Gurion, He sided with the Irgun.

During those formative years of the state — when Israel emerged into independence with three independent, underground armies — Maimon prevailed upon the Irgun to unite with Haganah and the Stern group despite the Altalena incident. A leader of the Mizrachi, he became inactive in that party when he objected to certain necessary deviations from ideology. He was, first and last, an intellectual, an independent spirit, a truly liberal, orthodox Jew. Last, though not least, he was one of the most prolific and most fascinating Hebrew writers of our time, an author of innumerable books and essays.

* * *

There is one area, however, in which Maimon failed. And that was not because of lack of initiative or lack of courage. He had both in abundance. He failed, as happens with some revolutionaries, because those who believe in compromise are opposed to extreme changes. In 1949 Rabbi Maimon, then Minister of Religion, called a meeting of rabbis in Tiberias in order to launch the movement for a Sanhedrin. As many orthodox thinkers do, he felt that the time had come to change certain religious laws and customs in order to adapt the Torah of Life to actuality, He, himself, never deviated from any custom or practice. As an orthodox Jew, he felt that, individually, no one has the right to change the ways of Torah-living. However the establishment of a Jewish state as well as the requirements of modern living imposed fundamental changes in many areas and, as he formulated it, a "courageous Sanhedrin."

I attended that meeting at a small hotel in Tiberias. I spoke to Rabbi Maimon and observed that some leading rabbis had not dared to participate. He made no remark. Instead a bitter smile turned his face into a grimace. To this day, I believe I read the answer in his expression: "Orthodoxy today is losing many positions because its leaders are not ready for what they are ordained to do — to effectuate, according to the Halakha, these changes which time and responsibility demand."

* *

Those who believe that Maimon was the master and teacher should certainly ponder upon his legacy — to revive his movement for a Sanhedrin. This is his testament to believing Jews: be of courage, do not bow to hypocrisy even if garbed in a mantle of "piety."

DR. NAHUM GOLDMANN, President World Jewish Congress, reportedly negotiates with Argentina Government.

254,000 JEWS IN CANADA

Ottawa — There are 254,368 Jews in Canada, or 14 per thousand of the total population, according to the 1961 census based on religion. The official statistics were published Friday by the Government. They constitute the only set of Jewish statistics made up outside Israel and include a breakdown by provinces and census divisions, based on the question "what is your religion."

Further data on religion, and racial origin, are to be released soon.

(See also: Canadian Panorama).

NEW BAR ILAN RECTOR

Jerusalem, (JCNS) — Professor Max Jammer has been appointed Rector of Bar-Ilan University.

N.Y. SUNDAY LAW ASSAILED

New York, (CJN)—The American Jewish Congress this week assailed a campaign of stepped-up enforcement of the State Sabbath law launched Sunday by the New York City Police Department. Some 93 summonses were issued in the heavily-Jewish West Side area of Manhattan, mostly against food shops that sold fresh meat in violation of the law.

In a statement, AJ Congress Executive Director Will Maslow declared that "if the law is to be enforced, it should be enforced not only against the corner grocery store but against all Sabbath law violators, including: radio and TV stations, newspapers, drugstores that sell cosmetics and other products other than medicines, sightseeing buses, newsstands that sell books, office buildings employing elevator operators, churches that operate Bingo games, gasoline stations that sell products other than gas, oil and tires and even New York City officials responsible for the opening on Sunday of the New York Public Library."

AFRICAN WOMEN GRADUATE

Haifa, (JCNS) — Thirty six women from many African countries this week graduated from an Israeli seminar on rural community and home economics. The women studied modern practices in welfare work, health, hygiene, child care, nutrition, and practised at local institutions.

The courses were held here under the auspices of the Foreign Ministry International Co-Operation Department.

SOVIET RADAR SCIENTISTS IN ISRAEL; K. ALLOWS VILNA JEW TO LEAVE

Jerusalem, (JCNS) — About 150 scientists from 17 countries are attending the world's first conference on Paramagnetic Resonance, which opened at the Hebrew University this week. Among the delegates are Russians, Hungarians, and Britons.

Paramagnetic resonance makes possible the transmission and reception of high power radar waves, and of very low power electromagnetic waves. Research work is of interest to civilian and military industry, and to the medical profession.

The U.S. Navy and Air Force which are represented at the Conference by a Scientific Adviser are participating in the costs, as well as a number of companies such as General Electric, Lockheed Aircraft, Bell Telephone and others, who are also sending delegates.

Haifa, (JCNS) — After five appeals to U.S.S.R. Premier Khrushchev, an old Jewish cobbler from Vilna and his wife received permission to emigrate to Israel. They arrived here on Monday.

Nahum Eisenberg, 67, and his wife Neba, 65, stated that a friend from Yeshiva in Jerusalem sent five letters to Mr. Khrushchev over five years appealing to him to let the Eisenbergs emigrate. Finally they received permission last April. A crowd of several dozen Jews accompanied them to the station in Vilna to bid them farewell.

The Eisenbergs' six children were killed by the Nazis during the war. Before leaving Vilna Nahum Eisenberg surrendered his right to a monthly pension of 50 roubles, but was permitted to take with him a certain quantity of cobbler tools.

FREEDOM FOR NAZIS ATTACKED

London, (JCNS) — In a direct reference to what he called "this disgraceful event in Trafalgar Square on Sunday", Professor Arthur Lehman Goodhart, Q.C., one of the world's most famous lawyers, declared that it was "arrant nonsense to invoke the doctrine of freedom of speech when a man gets up to extol murder and tyranny."

Addressing a dinner given in his honour by the Maccabeans here he said: "We believe and have always believed in freedom of speech, but this never meant, and never could mean, unbridled freedom of expression since such doctrine would inevitably lead to the destruction of society."

Because of their minority status, Professor Goodhart pointed out, and their inclination towards dissent, the Jews had been unpopular throughout the ages and this had often been the main reason for their persecution. But although they had been a small minority among the nations, the contribution which they had made to the civilization of the world was indeed remarkable and out of all proportion to their relative number. "We have always questioned old ideas and initiated new ones. And this was not so much a racial matter as a result of our status as a minority group and our tradition of representing a minority point of view."

Professor Goodhart concluded that "on the whole—when we balance our un-popularity as a minority, against the contribution we have made, we can justly consider ourselves fortunate in the way in which luck has played into our hands."

JABOTINSKY HONOURED IN U.S.

Beverly Hills, Cal., (JCNS)—American Jewish Legionnaires are planning to commemorate the 22nd anniversary of the death of Vladimir Jabotinsky on Sunday, July 29, when the newly issued Israel Victory Medal will be awarded to veterans of the First World War who fought in the Jewish Legion.

The Medal will also be presented to the next of kin of members of the Legion who died in action or in later years.

The Memorial Committee has representatives from the American Jewish War Veterans, the Jewish Legionnaires, the Mahal Group and the United Zionist Revisionists of America. The Mahal Group is composed of volunteers who participated in Israel's War of Liberation in 1948. Those who fell in action will also be honoured.

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KRUSHCHEV permits Jew to go to Israel.

ILLUSION BURIED

THE JEWS, THE LEFT AND ALGERIA

In the battle rallying French public opinion for Algerian independence, no group has been more active than the leftist liberals of the Mendes-France entourage. Its newspaper, **L'Express**, has been in the forefront of this struggle to win French sympathy for the FLN. We add: M. Pierre Mendes-France, when still in office as French premier, also supported the Tunisians and Moroccans. Other French-Jewish intellectuals of his group have been promoting the cause of the new Algeria incessantly, assiduously, against better advice, on the pages of **L'Express**. They also have predicted that Algeria will not be another Nasser province but will recognize the necessity of cooperating with the most progressive country on the Mediterranean—Israel.

It is not for us to judge the hastiness with which Israel's foreign minister, Golda Meir, recognized Algeria before ascertaining whether such recognition would be welcome. Furthermore we cannot comment from here upon the advisability of Israel's suggestion that Algeria accept her offer of aid. The bare facts speak for themselves. Mr. Benhedda's government, through its minister of information, M5hammed Yazida, bluntly declared on Friday that Algeria's attitude towards Israel was exactly like that of other Arab states". The only "encouraging" statement came from Mr. Mohammed Ben Bella, Benkhedda's opponent, who stated:

. . . Some of my best friends are Jews and some of the lawyers who defended me were Jews."

These words appeared last week in Mendes-France's **L'Express**.

Following the murder of countless Jews in Oran, following the statements by Benkhedda wherein he praised Nasser, Ben Bella's comment may be of some comfort to the leftist liberal dreamers of **L'Express**. As in other similar cases, these "liberals" prefer to cling to the leftists' illusions in lieu of harsh reality.

As the tragedy of Algerian Jewry unfolds before our eyes, we refuse such illusions and prefer our Jewish "parochial" dignity and — caution.

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The Red Barn, one of the most scenic sights in Jackson's Point, Ont., houses the Red Barn Theatre which is a leading theatrical home in the resort area. Papa Is All, Patterson Greene's hilarious play, can be seen here for one week, starting July 24th.

SOME OF THTE LEADERS of the Association of Former Concentration Camp Inmates in Montreal. From left to right: M. Jutrzenka, M. Rosenbloom, Bernard Goldstein, Ludwig Zablow (president), Isaac Mandelbaum, I. Piasetsky. Not shown: Tibor Weinberger, William Natte, Marian Polesky, M. Schiller, Max Schif, N. Hoffman, Michael Mielnick, Bernard Hirschel.

MR. LUDWIG ZABLOW presents memorial plaque to Major-General Weeks, on Dominion Square following the recent impressive march of Montreal's former concentration camp inmates.

THEY'LL NEVER FORGET! by Ray Gould

Montreal Nazi Survivors Organize Against Bigots

During the recent convention of the Canadian Jewish Congress in Toronto, a young, energetic group attracted general attention. This group consisted of the leaders of a recently formed Montreal organization: The Association of Former Concentration Camp Inmates.

Several weeks earlier, the Association, whose membership is open to all survivors of Nazi concentration camps, staged one of the most impressive demonstrations at Montreal's Dominion Square.

The occasion was the seventeenth anniversary of the liberation of these survivors from the Nazi camps. About 1200 men and women rallied at the Square clad in their pajama-like concentration camp garb. Montreal had never seen such a spectacle. It was a pertinent reminder to the people of Canada that, unless the Nazi underground activities in the free world are stopped now, it can happen again.

Youthful-looking Lou Zablow, a native of Lodz and now a successful realtor in Montreal, would forget easily the grim past. He is a graduate of about a dozen concentration camps. However he agrees with Dr. Abraham Feinberg's formula as expressed by the Toronto rabbi at their rally: one should not hate a sinner, but the sin. They acquiesce that some Germans today are perturbed by the rise of Nazism. Therefore they believe that men of goodwill, the world over, should never forget the specter of Hitlerism, its continuous threats to humanity.

"Not to hate, mind you," Mr. Zablow continues, "but to prevent an avalanche of hatred."

This is the gist of their belief and the raison d'etre for their organization. However, they feel, that, in order to destroy renascent Nazism the world over (they point to the recent examples of Argentina and the Trafalgar Square meetings), more than propaganda is necessary.

"Nazis always exploited freedom of speech," Mr. Zablow concluded, "in order to promote their movement of hatred. We feel that some legal teeth must back up the battle against resurgent movements spreading bigotry. We also feel that, as survivors of the Nazi camps, we owe it to those who perished. Moreover this is our duty towards our children so they will not have to go through hell again."

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OUR ENTERTAINMENT WORLD

By D. COHN

"When you're hot," said **Buddy Hackett**, "they'll want you to play anything — I could even be offered the role of an eight-year-old girl. I find a parking space easily. I never have a fight with my wife because I'm so honey-natured. My kids (6, 5, 2) are kind to me.

"Everything's great. Now I'm wishing on a star for the role of Eliza Doolittle's father in the movie, 'My Fair Lady'!"

● **Harry Hershfield** says: "That terrible, terrible **Liz Taylor** should be put on a desert island — with me!"

● **Johnny Carson** claims: "I've seen **Alan King** appear 15 times — and have always enjoyed his joke."

● Wind up the **Elizabeth Taylor** doll and it breaks up a marriage . . . wind up the **Jayne Mansfield** doll and it won't work — it's busted . . . wind up the **Ed Sullivan** doll and it just stands there . . . wind up the **Jack Paar** doll and it cries its eyes out.

● **Martha Raye** speaks Italian, French, Yiddith, Greek and Spanish.

● One of **Elizabeth Taylor's** friends in Rome asked her: "Liz, if you had your life to live over again, what would you change?" "If I had to do it over again," Miss Taylor replied, "I'd do everything I've done — but with different people."

● **Tom Poston** is taking over **Hal March's** role in "Come Blow Your Horn" for a couple of months. He'll be playing a young Jewish boy while Hal March vacations. Asked whether he is Jewish, Tom said: "Just enough to get this job."

● Photograph of **Richard Burton** yawning impolitely while sitting beside **Liz Taylor** has just been published in France under the heading: "The Hero Is Very Tired." An American who saw the picture commented, "They look like they've been married for years."

● **Phil Foster** says that New York City has the greatest golf courses in the world. It has 18 holes in every block.

● One way to discourage your wife from opening your mail is to make her your secretary.

● **Vincent Prize** was signed recently by Sears Roebuck to buy art for its catalogue. He was prodded for not spending enough — only $43,000 in one week. So now the Sears Roebuck catalogue will list **Rembrandt** etchings and **Chagall** drawings

● **Jackie Mason's** agent wrote to the White House suggesting Mason as a performer at one of the functions there. **Pierre Salinger** wrote the reply: "I don't know when we would have an opportunity to use a comic at the White House — we have several there already."

● Before **Matthew J. Culligan** was elected president of Curtis Publishing Co., one director objected. He haughtily reminded the board that they were electing a man to the post once held by Benjamine Franklin. He was overruled by another director, who held the votes: "What do you want — blue blood or black ink?"

● A famed entertainer gave back $5,000 of his salary when his show didn't draw.

● **Dior Angel** reports: One of those TV doctors discovered a disease so rare there isn't even a fee for it yet.

● A housewife boasted that she and her husband like exactly the same things — though it took him 10 years to learn.

● The **George Hamilton - Susan Kohner** split was because Susan didn't think they ought to start housekeeping in 27 rooms.

MAINLY ABOUT WOMEN

Esther Zeldin in on vacation. Her column will be resumed upon her return.

The Editors

Toronto Organisations

The Women's Auxiliary of Toronto's New Mount Sinai Hospital are already looking forward to their Annual Ball, to take place, this year, in the Canadiana Room of the Royal York Hotel, on November 17.

At a recent luncheon meeting of the "Tajma-Ball" Committee, intriguing plans for the Ball were discussed. Featuring an eastern motif the Ball will be highlighted by a treasure chest full of exciting gifts for the many lucky key holders.

All proceeds will be allocated to the new apartment residence for Internes and Nurses of the hospital.

Heading the Ball Committee as co-chairmen are: Mrs. Frederick H. Bookman and Mrs. Frank Godfrey. Other members of the committee include Mrs. Al. Track, Ticket Convener; Mrs. Edward Richmond, in charge of decor; Mrs. Arthur Winton, Secretary; Mrs. Rhoda Lubotta, Art Consultant; Mrs. Isadore Smith, in charge of Hostesses. Convening the dinner will be Mrs. Haskell Masters and Mrs. Harry Fogler with Mrs. Nathan Perlmutter and Mrs. Reuben Brown looking after reservations. Mrs. Howard Fisher is in charge of printing, Mrs. George Zuckerman will act as telephone contact and Mrs. H. M. Tobe is in charge of receipting.

RE-ESTABLISHMENT SERVICE

At the Annual Meeting of the Toronto Hebrew Re-establishment Services at 150 Beverley Street on June 26th, the following were elected to office: President—Morris Adams; Honorary President—Samuel Kronick; Past President—Isadore Caplan; Vice Presidents Charles Garfunkel, Joseph Steinberg, Morris Rubinstein, Samuel Shendroff, Morris Wolfe.

Treasurer—Jack Lipson; Honorary Secretary—J. Irving Oelbaum; Chairman of Loan Committee—Joseph Fleischman; Memorial and Donations—Jack Shindman, Charles Garfunkel.

Investigators of applicants—James Betesh, Lily Herlick, Nathan Briks, Max Zimmerman, Samuel Rotman, Arthur Caplan, Marcel Konfortie. Investigators of Guarantors—Joseph Granatstein; Legal—Jerry S. Grafstein.

BETH SHOLOM REPRESENTED AT CONCLAVE

Mr. Bernard M. Gottlieb, executive director of the **Beth Sholom Synagogue**, recently attended the fifteenth annual convention of the National Association of Synagogue Administrators, held at Tamarack Lodge, New York.

Tse Association consists of more than 100 administrators of the conservative synagogues in the United States and Canada.

Mr. Gottlieb was elected to serve on the board of governors and is the only Canadian on the executive body.

QUEEN ESTHER CHAPTER, HADASSAH

At a meeting of the Queen Esther Chapter, Hadassah, held recently at Town House, the following officers were installed by Mrs. T. Fox: Mrs. J. Singer, president; Mrs. L. Kirzner, Mrs. L. Speigal, vice-presidents; Mrs. M. Kriss, honorary president and Youth Aliyah convener; Mrs. M. Margel, treasurer and Hadassim chairman; Mrs. S. Zelsman, financial secretary; Mrs. M. Levin, recording secretary; Mrs. M. Weinstock, corresponding secretary; Mrs. I. Swagman, convener for national fund; Mrs. B. Hirsch, contact chairman; Mrs. S. Lembero, social convener; Mrs. S. Weigal, bond chairman; Mesdames J. Singer, I. Haba, S. Lembero, bazaar conveners.

Treasurer Mrs. Margel was presented with a certificate for her work. Other presentations were made to Mrs. J. Singer, Mrs. Levin, Mrs. Zelsman, Mrs. Kirzner and Mrs. Kriss.

Toronto Theatre Highlights

● Some of the original cast in the Broadway production, "The Most Happy Fella," will star in the Frank Loesser musical at the **O'Keefe Centre**, from July 16th-28th. They are Helen Blount, Keith Kaldenberg and Lillian Shelby.

Miss Blount plays Cleo and Mr. Kaldenberg, Herman. Miss Shelby has the role of Marie. Also in this presentation are Edwin Steffe, previously announced for the title role, Laurie Franks and Walter Koster, celebrated Canadian TV performer. "The Most Happy Fella" is directed by Lawrence Kasha and choreographed by Ronald Field.

● **The Red Barn Theatre**, Jackson's Point, alternates its third comedy with that in Orillia. Coming to the Red Barn for one week on July 24th is the side-splitting play, Papa Is All.

This comedy, by Patterson Greene, depicts a Mennonite family, the Aukamps: Mama, Emma and Jake who are all ruled by old-fashioned Papa Aukamp. In delightful Pennsylvania Dutch dialect, it illustrates the weakness of tyranny and the strength of those living close to the land as it unfolds the story of Papa's eventual defeat by his family.

Timothy Findley plays Papa. Beth Amos, who joins the Red Barn for the first time after just having completed a run at Centre Stage in Toronto, portrays Mama. Jake and Emma will be Herbert Foster and July Sinclair respectively, both of whom played recently in For Love Or Money. The cast is rounded out by Nan Reid and John Labow.

Tony Van Bridge, well known for extensive work with Stratford and Canadian Players, and a familiar actor on CBC television, will direct the play.

Starting July 31st, Papa Is All will move to the Opera House in Orilla.

* * *

● Visit To A Small Planet, Gore Vidal's comedy about hilarious happenings when a visitor from outer space descends on a TV newscaster's home, continues at **The Village Playhouse**.

The play runs nightly at 8:00 p.m., Tuesdays through Saturdays, till July 21st.

Wally Koster, foremost Canadian singer, appears in a starring role in Most Happy Fella, playing at the O'Keefe Centre from July 16th to 28th.

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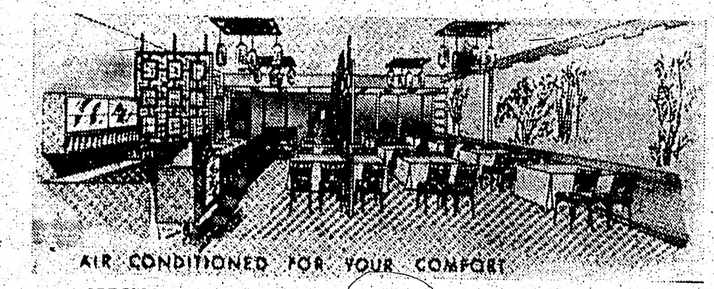
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By HARRY GOLDEN

Memories Of The West

The moralists among us — God bless 'em, they provide food for thought! — have by this time expressed their abhorrence of the twist. The gyrations of couples reveal our complete and progressing decadence and the twist will spin all the values out of life.

But I believe rather emphatically that the twist is a return to Puritanism. Now it may well be that a body twisting to rhythms is suggestive, but so for that matter is the Puritanical bonnet. As a matter of fact, I saw a dance not unlike the twist on the Lower East Side of New York City 50 years ago, and I saw it performed in our Orthodox shul. Our synagogue was a Hasidic shul.

The Hasidim is a religious sect composed of very pious Jews. The Hasidim believe that religious expression is a joyous expression, that faith is a matter of happiness and that fear and anxiety have no place in a synagogue. But their rules of decorum are strict rules and their inhibitions manifold. Yet on the holiday which marks God's gift of the Torah to the people ("Rejoicing in the Law") the Hasidim in our shul performed a dance not unlike the twist performed at the Peppermint Lounges, East or West.

The Hasidim moved in rhythm to the chant, and often abandoning themselves to the joy of its tempo, observing their prohibitions against touching or embracing each other. They were serving the Lord with gladness.

It would be foolish of me to maintain that the couples twisting are "serving God with gladness." I have no doubt they are glad but for most of them I suspect God is just a Sunday adventure. Their separateness, the fact that they dance without touching one another is probably an indication of how remote they feel modern life is. It seems to me in the twist they do not communicate and the dancers realize people don't touch in everyday life, they do most communicate and the dancers refuse to pretend by their dancing that they do.

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HUMAN RELATIONS

Talking About Sex

DR. ROSE N. FRANZBLAU

QUESTION: My husband, at 55, still maintains an extremely healthy sex drive. In conversation with other people he will usually manage to get to the subject of sex. He has, on several occasions, asked of people with whom he feels he can take the liberty such questions as "How's your sex life?" or "How often do you have sex relations?"

One of these people has complained of this habit and would like to understand it. So would I. Is it because he is highly sexed, or because he finds his own sex life not gratifying enough and is disappointed in his mate as a sex partner?

I do not require sex as often as he, and am a rather passive partner.

ANSWER: A frequently heard complaint from couples who, with the years, have developed difficulties in communication, is that only when they are in the company of friends does each get up-to-date news of what the mate is doing or thinking.

The answer to this complaint is usually that only the friends are really interested enough to ask and to listen with respect to their ideas and opinions. The company of friends is often used as a platform for the discussion of a subject which one of the pair feels might develop into a fight if brought up in private.

Before others, the discussion becomes a generalized intellectual exercise, and is safe. In addition, the listening audience participates in the discussion, acting both as mediator and monitor.

* * *

Such a public discussion of a private problem is also undoubtedly a form of exhibitionism. This, like all public demonstrations, carries with it a certain amount of gratification. It stems from the desire to see and be seen and thus to be wanted and appreciated.

Certain gratifications can also be obtained from prying and probing into the intimate lives of others. When people cannot obtain satisfactions from doing, they often try to substitute gratifications from viewing . . . or listening.

A person who is sexually frustrated in his marital life, yet, despite his frustrations, will not commit acts of disloyalty, may use this approach to ease his tensions.

If his wife happens to be a person who makes him feel that he is an oddity because he continues to desire sex, he will be driven to gather his evidence in public and in her presence. She cannot then question his veracity.

That your husband is still so verile and desirous of you is a tribute both to his emotional and physical youthfulness, and to your desirability and attractiveness as a female.

* * *

Your trouble may lie in the fact that you see sex strictly as a physical fulfillment, and not as the emotional accompaniment and expression of your mutual love.

It is easier to accuse another of wanting too much to accuse oneself of not wanting to give enough.

The same circuitous manner which you and your husband use to discuss your problem was used by the person who complained to you about your husband.

No friend would dare to complain about one member of a couple behind his back if he felt that the other one would see it as an act of disloyalty. But you seem almost to welcome such complaints, which you can then use to justify your passivity and to accuse your husband of over-activity.

Every person's need and desire for sexual expression is unique and individual. However, a couple that love each other recognize that differences of timing, frequency and desire are normal. They then try to come closer to each other's rythms by modifying their own sexual wishes and behavior.

Husbands correctly see the extreme passivity of wives a personal rejection. When a man cannot arouse his loved one, he feels incompetent.

He will stop questioning others when your responses to him do not make him question himself and the normality of his desire for you.

It is you who are making yourself old before your time. You can and should become more active sexually.

Children's Privacy

QUESTION: About four years ago I lost my daughter, who left a little girl of 3. We are very close to both my son-in-law and my granddaughter, for which we are very thankful.

My son-in-law's next door neighbor was a very close friend of my daughter and she is very close to us as we've known her from childhood. In fact, her children call us Nana and Grandpa. My son-in-law has a very capable girl taking care of his little girl. We are tied up in business and therefore cannot be with her at all times.

Occasionally, my son-in-law has to let her stay overnight at his neighbor's house. She has two children, boys, 7 and 4. When our grandchild stays overnight, the children all undress in the same room and sleep together.

I feel that the two 7-year-olds should not undress in one another's presence and should not sleep together. I feel they are getting too old for that, I notice their awareness of one another.

My son-in-law and his neighbor both say I am wrong. They want to leave things as they are until the children are older. This neighbor has plenty of room, so the children don't have to sleep in one room.

ANSWER: After a certain age, it is not advisable for even brothers and sisters to share a room. It is best for each child to have a place of his or her own. Even if the space is separated merely by a screen, a curtain or a drape, the child has the psychologically needed privacy.

The difficulties that could ensue are, of course, much less when the children are of the same sex. However, the conflict as to privacy and belongings is still there, and this may increase the normal rivalry and competitiveness between siblings, When a brother and sister share a room, sexual awareness is injected into the relationship, which could cause emotional difficulties.

If this is the case beween brothers and sisters, then how much more so is it between a little boy and a little girl who are only friends, where the attraction is not restrained by normal taboos or by the normal hostility between brother and sister.

The gratitude and affection which you feel for this young woman and her family are certainly well deserved. However, with all the loving kindness on the part of this friend, her handling of the sleeping situatiin is not good either for your granddaughter or for her own children.

Your granddaughter may feel more at home and less like a guest when she sleeps in the same room with the other children in the household and is treated on an equal basis with them.

No doubt it is a convenience to a mother when the same rule can be applied to all the children, even when they are not all her own. But this gain must be reckoned against the potential dangers of the procedure, which outweigh it.

The happy remarriage of your son-in-law would be the best answer to many of the problems that inevitably arise in a motherless home. It is hoped that this is not too far off, and that all of you would want it. Meanwhile the best solution would be for you to spend the night with the child when the father has to be away.

The good relationship between you and your son-in-law may well have been maintained because you have not intruded or imposed yourself. But at this time, an offer of such help is neither an intrusion into his life nor an imposition of your opinion. It is rather a generous offer of help to avoid the creation of difficulties for his child.

The easy way out is, all too often, the most costly one, with the innocent ones paying the greatest price. At your granddaughter's age her closest friends should be little girls. With you, her grandmother, staying over some nights, she could perhaps at times invite one of her girl friends to sleep over.

In the position of the giving and gracious hostess, she will not feel like an outsider who is always taken into another home. In her home from the role of hostess your grandchild will get a feeling of belonging and a sense of power and importance which she needs.

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OPINIONS

By DR. IRVING BLOCK

SCIENCE AND FAITH: REPLY TO A REPLY

Dear Editor:

Rabbi Baskin in his reply (CJN, June 22nd) to Dr. Jacob Leunammi concerning the Lubavitcher Rebbe's letter on science charges the letter with ignorance and irresponsibility. This is ironic since a perusal of Rabbi Baskin's remarks reveals his own knowledge of science as superficial whereas the Rebbe's letter is a valid analysis of the logical status of scientific knowledge with particular attention to certain areas. It is understandable why Rabbi Baskin failed to grasp the import of the letter as it is concise and requires more than a layman's notions of science for full appreciation. I will confine my remarks to the question of evolution and dating the age of the earth which are the points Rabbi Baskin belabours. To begin with, no reputable scientist would say that evolution is an "incontrovertible fact of life". No scientist would say that any scientific theory is an incontrovertible fact of life. As a matter of fact there is no such thing as an incontrovertible fact of life. I challenge Rabbi Baskin to name one.

What a biologist or a geologist would say is that there is evidence which points to the truth of evolution, but between the cup of evidence and the lip of final confirmation there is many a slip as every scientist knows. In evaluating any theory therefore it is important to know the nature and kind of evidence on which it is based.

The first important thing to note, a point the Rebbe made clear in his letter, is that all the sciences that deal with evolution be it on the biological, geological or cosmological level are non-experimental. This means that there is no experiment or observation we can make now that can directly confirm any statement about past developments. The most we can go on is circumstantial evidence. Circumstantial evidence may be accepted in a court trial but science has higher standards and often refuses to accept such evidence as evidence at all. This is true of experimental sciences as physics and chemistry but since sciences dealing with evolution in any of its forms have no recourse to evidence other than circumstantial, they have no choice in the matter. This is what makes some aspects of evolution theory tenuous.

Let me illustrate. Most of the biological evidence for evolutionary development of one species into another is typological. For instance, if we collect different species of shell fish we can note some increasing order of complexity similar to the kind that takes place within the life of a single individual shell fish. The inference is, just as in the life of the individual one stage development into a next higher stage, so one species developed into a different species of somewhat increased complexity.

Likewise a large portion of paleontology is based on typology, i.e. similarity of structure in bone and teeth fossils. It is assumed that since the skull and bone structure of the ape is similar though less complex than man, man must have developed ultimately from the ape.

A similar but more shaky kind of inference occurs on the anthropological level in a recent issue of Scientific American (Sept. 1960). In an article entitled "The Origins of Society", there is depicted the social life of a troop of baboons and a tribe of King Bushman in Southwest Africa. Certain similarities (and differences) are noted and then under one of the pictures of the baboon troop the caption reads, "The ultimate origin of human society is in such groups". (P. 76).

In all these three instances, which are typical, the force of the inference rests on an analogy and such arguments unsupported by any other kind are dubious. Typology alone is not a sufficient criterion of evidence. The ultimate sanction of such arguments lie elsewhere — in the notion of mutation of species. Unless mutation of species is possible all typological arguments of the kind mentioned above are worthless. Fortunately the the question of mutation of species is subject to empirical testing and on this ground evolution theory enters the lists of the experimental sciences.

How does evolution fair on such a ground? As yet no single mutation of a genuine species has been produced in the laboratory or observed in nature. Mutations within a species have been wrought (in fruit flies and mice) and biologists hope within time to push one of these mutations over into another reproducing species, but the point is that the doctrine of mutations of species has not been confirmed by direct observation. Even if such mutations were produced this would only prove that mutations of species is possible and not that it occured in nature. Lots of things can be manufactured in the laboratory which are not produced in noture. But even this possibility of mutation has not been confiremd. If we restrict the notion of evidence to direct observation, and there is justification in this restriction, then it is true to say of evolution on the biological level, that it has not a shred of evidence to support it. There are clues, signs, and indications, but no evidence.

When Rabbi Baskin says that evolution was settled by the Scopes trial he is naive to the extreme. In addition to doing evolution theory an injustice by blanketing its far-reaching developments since that trial, he reveals how little he knows about evolution. For at that time even the typological evidence of human development was scanty, so much so that it was possible for a forger to plant an ancient "missing-link," ape-man that duped practically the entire scientific world for half a century. It was only in the past few years with the increase of typological evidence through new fossil finds and with the aid of recent chemical and X-ray techniques that the Piltdown hoax was revealed. I do not wish to use this hoax as a club to wack evolution theory for it was by new developments within the field itself that the forgery was exposed. I only wish to point out that such deception is not possible in a discipline with high standards of evidence. Such deception is not possible today because the standards are higher. In claiming that the standards of evidence in the days of the Scopes, trial were foolproof Rabbi Baskin removes himself to a world of fantasy, far-removed from the realities of the second half of the twentieth century. A quick reading of some popular account of the Piltdown hoax such as Weiner's "The Piltdown Forgery" would do more to enlighten Rabbi Baskin on evolution theory than a reading of the Scopes trial transcripts or an occasional trip to a museum which appear to be the ultimate sources of Rabbi Baskin's scientific knowledge.

I do not doubt that all reputable biologists and geologists believe in evolution. This is as it should be for they have very little else to go on at the present time. This does not gainsay anything I have said nor does it gainsay the fact that evolution in many areas might be false. Newtonian mechanics, which had a higher degree of confirmation than evolution theory can ever hope to have ultimately proved inadequate. For any science to be dogmatic about its claims is a sign of immaturity. Biology has not witnessed a revolution comparable to that which physics underwent and lacks the chastening effect of having had its basic theory proven wrong.

Space prevents me from going into the problem of calculating the age of the earth on the basis of radioactive decay or the radiocarbon method, or any other similar method. Here I can only repeat what the Rebbe said in the letter which is sufficient. Any such method is valid only if there are no significant conditions present now which did not exist when the earth or universe came into existence and if there were no conditions then that do not exist now. In other words, conditions of temperature, pressure, and the chemical and radioactive environment would have to have maintained a state such that the rate of radioactive and chemical decay remained constant throughout. What evidence is there for such constancy? There is none and the Rebbe claims the reverse appears more probable. As the Rebbe states, "The concensus of scientific opinion is that there must have been many radioactive elements in the initial stage which no longer exists, or exists only in minimal quantities; some of them being elements the catalystic potency of which is unknown even in minimal doses." Would Rabbi Baskin deny this statement? If he would not then he must admit that intelligent people can be asked to doubt the absolute reliability of the radioactive method of dating.

I read Rabbi Baskin's "Reply" with a growing sense of wonder, for the Rabbi's antagonism to the Rebbe's letter is obviously motivated by emotional factors rather than intellectual ones. But why should a Rabbi so resent a well-formed attempt to square science with the statements of the Bible? If the Bible isn't true what is Rabbi Baskin a Rabbi of? This question, however, is in Rabbi Baskin's field and I presume he would have something more enlightening to say about this than he has said about science.

Dr. Irving Block is Professor of Philosophy at the University of Western Ontario.

— Keep Smiling —

WISHFUL THINKING

A customer approached a salesgirl in a book store and asked: "Have you a book called, Man, The Master Of Women?"

The salesgirl replied: "Fiction counter on the left, sir."

SOME TALE

Father: "And there, my son, I've told you the story of your daddy and the Great World War."

Son: "Yes, daddy, but what did they need all the other soldiers for?"

AMBITION

An executive, trying to advise a difficult young man on choosing a career, finally asked: "Isn't there anything on earth you'd like to be?"

"Yes," the young man replied, "I'd like to be a retired businessman."

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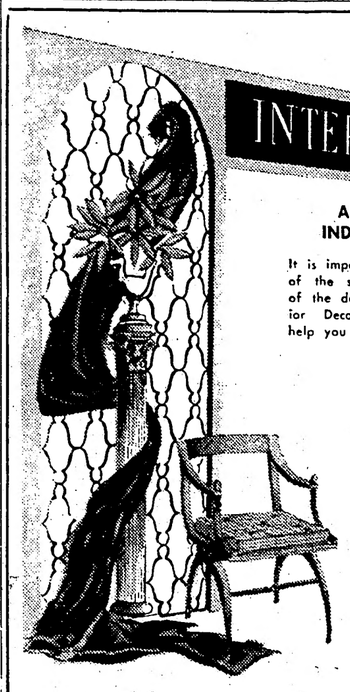

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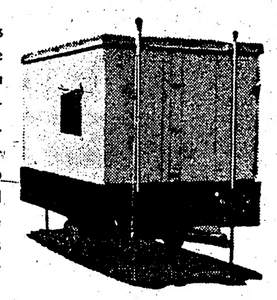

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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

"ARAB UNITY"

AGAIN: EGYPT

"Escape from Freedom" was the title of a widely read book written during the Second World War by Erich Fromm. It described in detail the psychological process which impelled the whole German people to find an escape in dictatorship because they could not bear to live in freedom. A similar spectacle (albeit on a much smaller scale) can be witnessed in Syria nowadays.

Syria broke away from Egypt eight months ago to the accompaniment of fanfares. There was no opposition. Everybody was jubilant and radio, Press and politicians vied with each other in denouncing the Egyptian Pharoah. But not everyone was enthusiastic about the prospects of an independent Syria. Some observers even predicted that Nasser would return in triumph to Damascus, since the new rulers were likely to discredit themselves within a year or two.

Sure enough, anarchical conditions have returned to the Syrian capital. No one knows whether the Government continues to rule or whether it has abdicated its responsibilities. Syria's Prime Minister made a policy statement differentiated between three trends of Syrian opinion: those who wanted immediate reunion with Egypt; those who were opposed to a merger; and those who like himself advocated a loose, federal union to embrace all Arab countries.

The Egyptian answer came in an officially inspired article in "Al Ahram" stating Egypt's conditions for a new union. It stressed that Egypt would insist on fairly radical social reforms in Syria as one of the conditions.

The quarrel about Nasserism has also split the only remaining political party in the Arab world — the Syrian left-wing Ba'ath. Most of the Ba'ath members outside Syria are in favour of co-operation with Nasser; those in the country are against. Leading the anti-Nasser forces in the Syrian Ba'ath is Akram Hawrani, who has a strong personal following in the Hama region and close connections with the Syrian officer corps. He has just published some very interesting revelations about Nasser's role in the Lebanese war of 1956 and the abortive Mossul coup against Kassem in 1959. The Egyptians have reacted violently, accusing Hawrani of trying to establish a personal dictatorship. Hawrani has so far contented himself with pulling strings in the background, but he may be compelled to step into the limelight. Other opponents of Nasser are the Moslem Brotherhood (whose organization was dissolved a long time ago in Egypt) and the Communists, who recently declared that "the sound practical reply to Cairo would be for the Syrian people to gather their forces to help their brothers, the Egyptian people, get rid of their terrible dictatorial regime which is stifling them."

Meanwhile, the Lebanese Press has reported a clash in Cairo between police and students of Al Azhar, the Cairo religious academy. The students, inspired by some of the Sheikhs', demonstrated against Nasser's proposals for the full emancipation of women. This is one of the few subjects on which some public discussion has been permitted in Egypt. Among backward sections of the population (especially in the countryside) there is much resistance to such innovations, but Nasser enjoys the support of the whole urban intelligentsia.

THE PERENNIAL CONTROVERSY

RELIGION IN OUR PUBLIC SCHOOLS

Both Toronto afternoon dailies — the Star and Telegram — expressed their approval of the recent United States Supreme Court decision eliminating religious prayer in the class room of the public school. A Canadian Jewish Congress spokesman, when asked, stated that Congress has not opposed the "Lord's Prayer" in the public school but will protect a pupil's right not to say it if he or his parents so wish it.

One of the differences between the situation in the U.S.A. and Ontario is that in the U.S.A. no religious instruction is permitted in the schools. What does arouse controversy there are the marginal practices such as prayers, Christmas, Hanukkah and Easter observances, etc. In Ontario these practices are not considered as offensive and divisive as the actual doctrinal equation which is laid down in the teachers manuals.

At a recent session at the 13th Plenary Rally of Congress a voice was heard for taking advantage of the existence of religious education in order to give Jewish instruction. But the speaker, Rabbi Wilfred Shuchat of the Shaar Hashomayim in Montreal, pointed out that he lived in Quebec where the schools were denominational and the principle of religious education could not be attacked. He teaches Judaism to Jewish pupils in the Westmount Protestant High Schools but he reminded his listeners that he did not think religion should really be taught in the schools and that the churches were making a mistake in doing so. However he thought that the churches should be left to discover their own error.

In North York, Metropolitan Toronto the same old comedy is going on with half the school board pulling one way and half the other. When a group of parents from Owen Boulevard School came to the board to ask for the 3:30 time for religious instruction this is what happened according to the "DON MILLS MIRROR":

TRUE TO TRADITION, North York school trustees again managed to repulse an effort to re-open the religious education issue.

Trustees seem to feel the subject is dynamite and should be hushed up at the school board level.

However, a lesson in courtesy might not be amiss at this stage. On two occasions parents from Owen school requested a hearing. Both times the board kept them waiting for no apparent purpose.

There is no reason why 60 parents should have to sit around for a couple of hours while trustees discuss trivia. We do mean trivia-only to be told their suggestions cannot be heard because they are out of order and go against the board policy dealing with school religion. Actually, it all boils down to the simple truth that trustees lack the inclination to hear complaints on religion from local parents.

Incidentally, the much-quoted policy of the board, turned out to be a figment of wishful imagination. Dr. Fred Minkler, director of education, revealed at the close of Monday's meeting he had no record of any policy preventing trustees from changing the times of religious instruction in individual schools.

Thus behind a screen of obscurities, North York school trustees managed to dump the problem back to the school principal. Whatever his decision, trustees feel they are freed from taking responsibility.

Nevertheless, if school trustees don't want to talk religion they can be polite. Keeping a full delegation waiting till the very end of a drawn-out meeting is unneccessary and builds strong resentment."

The other Don Mills weekly "THE NEWS", took a similar view of the board's antics:

"Those who favour religious education classes nearly lost their battle against the opposition on Monday night. However, the NY Board did lose something else — their prestige! While 50 parents (and taxpayers) looked on, they witnessed the disintegration of a public body. Afraid that with Mr. Hazell (a supporter of the classes) absent, the battle for religious classes would be lost, chairman Isobel Walker kicked trustee Cowan's motion for 3:30 classes around hoping that it might never be voted on. For about half an hour, the motion hung in mid air. Finally, she was compelled to make a ruling. She ruled that the motion was 'out of order'. Mr. Cowan challenged her ruling according to parliamentary procedure, but the chairman appeared to be even more worried about this move. After much confusion and suggestions about how to handle this problem, she awkwardly made the move for a vote. Her fears were removed when all but three trustees voted to uphold the chair even though we suspect they did not agree with the chairman's ruling. The Board carries out hundreds of hours of valuable work on behalf of the public and more often than not, none of the taxpayers are present to witness the effort. Monday night, some taxpayers were present and their impressions of the trustees did nothing to indicate to them how valuable the Board's work is."

The Board also decided to circulate to all parents in the fall a report outlining the course in its various headings and describing it as a "non-sectarian" expression of the Christian faith, a very sensible move in view of how little is known among parents about it.

When Saul Cowan, trustee for Ward Four, suggested that the logical thing to append to the report was the question whether the parent wants his child to take the course or not, objections were raised to this by other Board members on the grounds that they are not permitted to do this. The trustees apparently chose to ignore the fact that the neighboring township of Etobicoke has been doing this for some time, circulating a similar report and clearly giving parents the opportunity of opting.

SOUTH AFRICAN JEWISH TIMES

Dateline: NEW YORK

By Trude Weiss-Rosmarin

CITY OF TOMORROW

The first thousand families have moved into New York's newest suburb — Lefrak City, which in 1964 will house 30,000 "fugitives from Manhattan" in skyscraper homes designed for "total living."

The chairman of the Board of the builder of the city of tomorrow, with push-button ovens, electric dishwashers, swimming pools, is 78-year-old Harry Lefrak, who landed in New York, in 1905, with a battered suitcase and four dollars in cash. The Lefrak biography is the usual American success story — a first job of hard manual work, the saving of a few hundred dollars by going without necessities, and prudent investment of the modest sum. Harry Lefrak invested his first savings in a small, one-family house in Brooklyn. He sold it at a profit — and from then on the road to success was paved for the young man whose first job in America was snow shovelling.

Harry Lefrak went to Palestine with his parents as a boy of eight in 1892. He left for America 13 years later, but his love for the Holy Land stayed with him. The Lefrak Foundation has liberally contributed to many Israel funds, besides having built three hospitals.

A warmly traditional Jew with an excellent Hebraic background, Harry Lfrak's son, Samuel, who now carries most of the burdens of the Lefrak enterprise, practically commutes to Israel while giving much of his time and means to Yeshivot. Over the past 56 years, the Lefraks have built housing for more than half a million persons. They regard their new city of tomorrow, adjoining Flushing Meadow Park — the site of the 1964 world's fair — as only a beginning.

DR. EPSTEIN AND ORTHODOXY

In the libraries of U.S. schools of higher Jewish studies, the January, 1956 number of "The Jewish Quarterly Review," published by Dropsie College, has been very much in demand, as students of Jewish religion and theology are giving close attention to Rabbi Jacob B. Agus' 11-page review of "The Faith of Judaism" by Isidore Epstein, published in 1954.

A graduate of the Isaac Elchanan Rabbinical Seminary, Rabbi Agus is a "dissident" from Orthoroxy. He serves as the spiritual leader of a large Conservative congregation in Baltimore and is a writer on Jewish thought and philosophy, besides being inclined to espouse unpopular causes, like championing Arnold Toynbee.

Rabbi Agus quotes extensively from the book to prove that "while the author undertakes to expound Orthodox Judaism, he presents certain bold views that are usually regarded as contrary to the spirit and letter of Orthodoxy." Thus Dr. Epstein "quotes with approval Schleiermacher's conception of religion as 'feeling' and Otto's development of this concept as a sense of 'mysterium tremendum'. Rabbi Agus holds that Dr. Epstein's emphasis on feeling and experience, rather than on revelation, is not in accord with Jewish Orthodoxy. "It may be routed," he adds, "whether within the main current of Judaism, faith was founded on personal experience."

In delineating "the central concepts of Judaism," Rabbi Agus finds that Dr. Epstein "takes as liberal and broad a view as the bounds permit. Occasionally, he takes a position that diverges radically from the accepted canons of Orthodoxy." He concludes that "having surveyed this volume from cover to cover, we find that it offers an individualised interpretation that can only be described as 'adjectival Orthodoxy' — a form of Orthodoxy that calls for some modifying and limiting adjective, be it 'modern' or 'neo' or 'progressive'."

Rabbi Agus paid tribute to "The Faith of Judaism" as "a remarkable achievement of rare erudition." Like Rabbi Jacobs' "We Have Reason To Believe," the volume is widely used as a text-book in U.S. adult Jewish courses. Those who have read both books are wondering in what respect Rabbi Jacobs' "Belief" is less traditional than Rabbi Epstein's "faith".

STATE DEPARTMENT PAYS

Fourteen Christian professors of Hebrew and the Old Testament are the participants in this summer's New York University "Land of the Bible Workshop," directed by Professor Abraham I. Katsh. During their six-week course in Israel, the scholars will listen to over sixty lectures by leading Biblical authorities and archaeologists, in addition to devoting several hours a day to the study of spoken Hebrew. All expenses of the Workshop, including the round-trip flight and rooms at first-class hotels, are paid for by the State Department out of frozen U.S.A. Government dollar accounts in Israel.

Since the adoption of the National Defence Act for the Study of Foreign Languages, in 1959, the U.S. Government has contributed more money for the study of modern Hebrew than all Jewish institutions of higher learning combined, including the Jewish Teachers' Colleges. Professor Katsh told me. Among his group are members of several Protestant denominations and a Catholic monk.

(Canadian Jewish News and JCNFS)

BOOKS & MEN

by Raphael Loewe

Philosopher Of Living Judaism: The Great Samson Raphael Hirsch

Samson Raphael Hirsch (born 1808) reminds one of Wagner (born 1813); his translator ("Horeb", A Philosophy of Jewish Laws and Observances, recently translated by Dr. I. Grunfeld) claims he owes much to Kant, but German romanticism was perhaps an even stronger influence.

The "Horeb" is, of course, steeped in older rabbinic literature which is drawn on without references save to the Shulchan Aruch. No one with any positive understanding of Judaism will find much to disagree with, and there are some fine passages and well-expressed thoughts; but there is also platitude, a fussy repetitiveness and occasionally a bombast that makes one sigh for the crystal clarity of Luzzatto's "Mesillat Yesharim."

But the concluding section on the liturgy, is a noble piece, which is still valuable to both those who pray from the traditional prayer book and those who follow a truncated or modified one; and it ought to be required reading for all students for the ministry, be they Orthodox, Reform or Liberal. One may mention, too, Hirsch's pertinent treatment of Gemillut Hassadim and the attendant risks of self-satisfaction. It is probably significant that in writing about the Succah he is at his best, and on the calender at his worst; for Hirsch was essentially a mystic determined to remain in the nineteenth-century swim despite the fast-running tide of rationalism. Hence his lack of sympathy for Maimonides, and his implicit acceptance of Judah Halevi's shallow "philosophy" of Judaism based on a mystique of blood and soil.

He regarded the incipient science of Judaism as misconceived. If his controversy with Geiger is understandable enough in the context of the alignments of German Jewry, his rather silly quarrel with his friend Graetz implies an almost pathological fear that "judische," Wissenschaft must needs play handmaid to Reform. Judaism, of course, has nothing to fear from scholarship scrupulously prosecuted, a factor which sometimes could have buttressed Hirsch's own presentation had he been concerned to look it in the eye. The legacy of his disapproval is a sneering attitude among his disciples towards the academic pursuit of Jewish studies.

Hirsch's disciples made the mistake — which he would have deplored — of canonising him. It is no reproach to conclude that, in spite of himself, he was more mystic than rationalist: but by the second generation his admirers ought to have emancinated themselves from the illusion of his "all-sufficiency" as guide even where capacity for his own deep sense of mystical passivity is not forthcoming.

Hirsch's inadequacy (despite the many valuable things he still has to teach us) as an interpreter of Judaism for today lies not in his being "dated" (no disparagement indeed), but in his linking (by implication) his whole philosophy of Halacha with his own, unscrutinised reading of Jewish history: this attitude, commonly enough met with involves the facile turning of a blind eye to too much within its own source-material, let alone the evidence of such relevent disciplines as history and archaeology, in order to maintain the fiction that Jewish life had from Sinai onwards been an halachically uncompromised unity and continuum until the firsh number of "Hameassed" appeared in 1784.

The price of putting all one's eggs in that particular basket is that they are liable to hatch out into intellectually uninhibited chicks which, if they feel bound to discard the historical picture with their shell, generally assume that the halachic basket has likewise no residual meaning for them either. Would the challenge of the twentieth century have led Hirsch to rethink his position and perhaps taken him back towards Graetz? He could face up to the obsolence of piyyut: what would he have made of self-secularising Modern Hebrew?

Dr. Grunfeld has rendered the study of nineteenth-century Judaism good service in giving us an English translation which, with rare exceptions, reads lucidly and elegantly. He hopes, of course, to reach (and convince) a wider public than professional students of Judaism, and this motivation has coloured his own substantial introduction, in which Dr. Grunfeld has made no attempt to keep personal endorsement of Hirsch's position in the background. Written by an editor who is closely familiar with Hirsch's other voluminous writings as well, it merits separate reprinting (there are 153 pages) at a price within the reach of students. Its shortcomings proclaim themselves so clearly that students of post-emancipation Judaism will have no difficulty in discounting them, and the residue contains much useful information.

The main defect is the polemical slant: with less excuse then Hirsch, Dr. Grunfeld still views Jewish history through lockshen-soup tinted spectacles, and fights his master's battles with Geiger all over again. Admitting, grudgingly enough that Reform Judaism today is veering back towards traditionalism, he solemnly attributes this to the influence of

DR. S. R. HIRSCH
"Torah Worldliness"

Travers Herford and Parkes. He is unable to see that whatever may have been the case in Hirsch's time, Reform Judaism is his own much-needed ally against the common enemy of Jewish secularism and — worse — Jewish self-worship. To recognise this does not mean that one has no place within a traditionalist, so-called Orthodox synagogue. Barren controversy of this kind is in effect a "bittul talmud torah" for a Rabbinate that has not much time left in which to think out the central problems of Judaism in the space age that will soon reduce this sort of thing to parish pump politics.

Halacha must, of course, remain Judaism's central prop: and our challenge today is the need for a view of Halacha that can appreciate communal life as a means, not an end. The problem is not "What time is "Mincha" on the Moon?" but rather, Is a Jewish astronaut, volunteering to go into perpetual orbit outside the solar system, really to be told that he must synchronise his prayer-life with Amhurst Park?

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SERMON FOR THE WEEK

FOOD FOR THOUGHT

This is the way to study Torah; eat bread and salt, drink water by measure, sleep on the bare ground and live a life of hard ship while you toil.
(Ethics of the Fathers VI: 4)

Commentators seem to vary a little in the precise shade of emphasis to be placed upon the above extract from this weeks reading of Ethics. Rashi takes it as a refutation of the excuse of poverty; one is obliged to study despite frugal livelihood and trying circumstance. In this vein, the Talmud cites the example of Hillel, who at one time spent fully half his meagre earnings to purchase entry into the house of study. Hillel became the model for renowned scholars of subsequent generations who laboured under the most difficult conditions, yet bequeathed invaluable contributions to research and exposition. Only three centuries back a renowned commentator on the Shulchan Aruch (David ben Samuel Halevi) could not even afford proper writing materials, but his monumental work is still enlightening new generations of Rabbinic students. If there is but sufficient enthusiasm and determination, the poor will overcome every impediment. We are exhorted to learn Torah even if our food be but bread, and our drink but measured water.

A perhaps more penetrating appraisal of our passage suggests that our sages positively advocated an austere existence. Contrary to many presumptions, it is a life of ease and luxury which is considered an impediment to study, for it affords too much opportunity for distraction and indulgence. Torah thrives more readily in less affluent circumstances, conducive to the habit of self-discipline and undivided concentration, than when one is prone to smugness and complacency. Moreover, it has always come more naturally to man to seek God out of sorrow and trials Moses clearly foresaw the temptations of well-being and prosperity: And Jeshurun waxed fat and kicked . . . and he forsook God who made him."

The Yeshiva student of Eastern Europe existed upon a diet hardly more elaborate than that outlined by our sages; his surroundings were primitive and often in fact his bed was the floor or the bench of the humble Beth-Hamidrash. Yet his intensity of study would compare most favourably with that of the more pampered student of modern establishments, who is taught amidst relative luxury with every facility placed at his disposal. Admittedly, we are living in a different age, and the dignity of our Torah institutions must be maintained on a level comparable to that of secular establishments. No one would advocate a reversion to primitive conditions for their own sake, but we must at least appreciate the challenge interest in the very magnificence of our academic centres. Certainly, beautiful externals and generous facilities for study will not of their own create a single Talmud Chacham. There is no material substitute for dedication and love of learning.

But even more significant than our actual mode of living is the orientation of our ambitions and the casting of our material horizons. It is not so much good living that corrupts, but concern with such matters that distracts. A well-known Rosh-Yeshiva used to admonish his students; "Fine furnishings in no wise disturb the soul, but to find them urgent one must be spiritually sick." Simple food and drink and a place to rest his head are quite adequate to satisfy the worldly needs of the dedicated scholar. To the rest he is oblivious, for his proper ambitions can be realised only in a much more worth-while sphere. The choicest delicacies may well be the deserved fare of the student of Torah, but should such matters assume any importance, it will in no wise help to nourish his soul or stimulate his mind.

STRANGE COMMUNITIES

by Len Goss

THE JEWS OF WALES

Wales has produced many rabbis and other leaders of the community who have carried their ability, learning and sincerity to all quarters of the world, but today there is an undoubted decline in the Principality's Jewish community.

Llanelly, home of numerous rabbis and lay leaders — including the Chief Rabbi of Ireland, Dr. Issac Cohen; Rabbi Myer Berman of Wembley; and the clerical and lay members of the Landy-family — was at one time a hive of religious activity. Today the community comprises only 60 people and is still declining.

There is still a religious verve among certain families which helps to ensure Llanelly's high standards of this respect, but there is no longer a full-time stipendiary official and, to the regret of the older generation, the fine synagogue building in Queen Victoria Road is never as full as it once was.

But Llanelly is fortunate compared with other smaller towns. Because a former minister is now in business at Llanelly the town still has its services without having to pay very much for them. At Merthyr Tydfil, where the Jewish population has dropped to below 80, a young man has been engaged as full-time official, and the tradition of Orthodoxy is being maintained as well as it can be in a town where so many are finding it difficult to avoid Shabbat work.

At one time Wales abounded with small lively communities, each with its own minister — although the title was sometimes little more than a courtesy, as the principal task was to act as both chazan and shochet. Because, in those days, families were closer to their faith and practices, the need for first-class teachers was, perhaps, less vital. Nevertheless the quality of those teachers has since borne fruit in that there are still, in each of the ghost communities such as Bridgend, Brynmawr, Aberdare, Port Talbot, Pontypridd and Portncawl, small groups who are trying to keep alive traditional Judaism.

Tonypandy's synagogue has been lost to the community, and the same might be said of other places where the Jewish community which once existed has gone out of existence.

At Bridgend, most of the families have nominal association with Cardiff's synagogues, with a tendency towards Reform because of the difficulty of reaching services on either. Yet the classes which are held each Sunday morning have the traditional ring about them.

It is sometimes said that the Bridgend and Porthcawl people feel "let-down" by a lack of interest on the part of the Cardiff authorities. More and more they turn to Swansea, sending their children to join in the youth activities there, saying: "We get a warm welcome in Swansea. The people there make us feel at home, and show that we are wanted."

And in Swansea, although there are those who fear for the future of their community, there is also a determination that any failure in the years to come will not be laid on the shoulders of those who are now active. There is talk — although it may never be more than that — of continuing with original plans for a synagogue building at Ffynone. It was the dream of the late Lewis Palto, Life President of Swansea Hebrew Congregation and communal leader for some 30 years, that the present building should eventually be regarded as only the communal hall, with a fine new synagogue constructed above it. The foundations were prepared with that in mind. Now that the Lewis Palto Memorial Fund appeal is nearing completion, there are those who say the money should be used as a basis for a major building fund appeal. "We have children who have not seen the inside of a proper synagogue," they say. Whatever may be the outcome of these suggestions and plans, it is certain that, with courage and initiative, Swansea can wrest from Cardiff the allegiance of those towns between them, geographically speaking.

Cardiff is a centre of activity and the only Rav in Wales is there. And there, too, is the only Reform synagogue of the area. But the South Walians are loath to leave traditionalism behind, even though so few of them are able to observe it fully.

Whether it be with the help of a central body or from its own confines, South Wales must find new leadership and new ideas if the community is to continue to exist other than as sporadic groups and little co-ordination.

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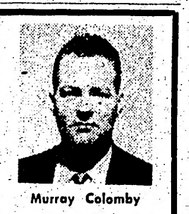
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LAND OF HOPE

A CANADIAN JEWISH NOVEL

By CLARA HOFFER & F. H. KAHAN

Sitting beside Israel, at the table where the candles flickered in the copper candlesticks adding a festive touch to the white cloth her mother had spread over the long tables, Clara listened to the hymns and prayers sung by Rabbi Berner, and to the talk around her. The guests had all come from different countries, strangers to one another in language, mixing Jewish with the language of their native country, and yet held together by one religion and similar persecution.

"Tchote be sa difference," said Leibel Herschel.

"Merci," said Mrs. Simon.

"Spassiba," said another.

"Bitte schoen."

Mr. Lyman appeared. He had come back from Estevan with a load of coal. He had good news to whisper into Reb Moshe's ear. Reb Moshe nodded, a happy smile spreading over his face. He stood up and waited until the room was silent. The news he had to tell was startling. Mr. Lyman had brought the scroll with their mail.

"The scroll came in good time," added Reb Moshe. "You know that the letters missing in the beginning of certain sentences have to be written in by the congregation. Rabbi Berner has the skill to do that."

"No!" shouted Greenstone. "And rob us of another celebration? I say we should postpone it."

Voices rose in dispute from all over the room. Rabbi Berner stood up. "Ladies and gentlemen, of course I should mind my own business, but if you want me to do that writing, you must decide to have it done while I am here. If it weren't for Israel who is a good friend of mine and of whose honesty and loyalty I learned while he worked for me, I wouldn't be here tonight."

A murmur went through the crowd and there was silence. With a wink from Reb Moshe, Mayer left the room and returned with a bottle of brandy. The singing and dancing began again. Thus, the first wedding in the Jewish settlement and the signing of the scroll were celebrated the same evening.

The wind whistled and snow swirled against the windows. Gradually the celebrants became aware of the blizzard raging outdoors.

"A blizzard," the men said in consternation.

"A blizzard," the women whispered, fear in their hearts and on their faces.

"Never mind," said Zelda and Shmaya. "We have enough food for you. You will stay here until the blizzard is over."

Luckily the wind subsided after the guests had eaten breakfast.

Chapter 10

"GOD DIDN'T LET THEM DIE"

Clara felt alone in the world, shut out from life. The prairie fields, monotonous at any time, lay frozen and lonely under their coat of snow, except for the varying contour of hill and valley, the occasional shack standing bleakly on a hillside spewing thin whisps of blue smoke, the movement by sleigh or horse [illegible] who had remained behind. Mayer, like many boys settling on the land, had left for Estevan to earn some money during the winter months in the brickyards and coal mines.

Outside Israel was busy from early morning until late at night, attending to the chores and melting snow to water the horses and cattle as well as for household use. The well he and Mayer had dug in the fall had frozen hard to the bottom. After cleaning out the ice he found there was no more water seeping through the bottom. With great effort Clara tried to adapt herself to drinking boiled snow water, forcing the tasteless liquid down with a grimace.

One morning Israel went out to the barn, a little earlier than usual, only his bright eyes, turned-up nose and black moustache showing underneath his lined visory cap. Clara watched him leave, a purposeful look about him, and knew his mind was already on the tasks ahead. The night still lingered, seeming loath to leave.

Clara went into the bedroom to clean up, taking a paring knife with her. Her peephole was covered with frost and snow an inch thick. She was going to scrape it off with the knife to see if it had already turned warmer outside, as Israel had said. Israel had asked her to go with him to Byrne's post office for the mail and she was hesitant about venturing [illegible] trip on the inhospitable snow-covered terrain where each trail had to be made anew.

"It will do you good to be out in the fresh air." Israel had looked at her with consternation.

She was pale, she knew, but not because she lacked fresh air. The cold wind stole past the window frames, slipped in above and below the door, blew snow through the cracks with healthy gusts and chilled the rooms. No, it wasn't that.

She had to go to get away for a few hours from the old man. Regardless of her best efforts, he still maintained his angry aloofness. That bottle of ink was only one of the many things about her that bothered him. How could she have known what would happen?

She had found it frozen one morning, and had put it with the butter, on an apple box near the heater to thaw. A short time later the bottle burst and the contents spread quickly in a black ugly stream over the box and down to the floor. Her heart missed a beat; no ink and no place to get some but Estevan which now seemed a thousand miles away. With trembling hands she tried to salvage the precious ten cent bottle of ink with a teaspoon, but it was running down too quickly. She managed to save an ounce, looked at it in the glass, measured it with her eyes, hated herself for what she had done.

"Nimble fingers!" she heard Reb Moshe snort. "No brains at all. Didn't you know better than to marry a farmer with those white hands of yours?"

Clara looked down at her hands. They were smeared with ink.

"Hurry, clean the floor. It's spreading. Or are you waiting for Israel to do it for you, maybe?"

She knew he was referring to the help Israel gave her in melting the snow on the heater for the wash. Clara listened to his outburst but kept calm. She was not going to lose her temper. He is old and lonely, a shred of campassion told her. But she could not repress her resentment; the only time he spoke to her was in venomous spite. Often he reminded her that Israel had married her in spite of her lack of money and a dowry, and at the slightest opportunity he was rude and insulting. Yes, to avoid further friction, she would ignore him rather than lose her temper. But she wasn't looking forward to a winter of spending most days alone in the house with Reb Moshe.

She blew on the pane to melt a peephole and looked out. The sun was already out of the horizon, sending a cold bright light over the snow. The day promised to be a beautiful one. Clara hurried to tidy up the house and wash the breakfast dishes while Israel harnessed the horses. Reb Moshe sat in his chair, smoking his pipe and ignoring her. He did not like her scraping the frost off the windows with a knife, she thought. He was afraid she would break them, he said. But he didn't like anything she did. By the time Israel came in, her spirits had lifted in anticipation of a change.

"I am ready to go," she said gaily.

Israel looked at her apologetically. "We can't go today. Bob has colic and I can't leave him alone."

"Oh, that's too bad! Is he very sick?" Clara's disappointment quickly gave way to concern for Bob, the pioneer horse, as Israel called him. "What's the matter?"

"He has colic, he can't pass water and is uncomfortable. I managed to put him on his feet on a sling and now I'm going to give him a dose of sweet nitre. That will help him, I'm sure."

Clara took off her coat, thinking anxiously of Bob. They had become very fond of the horse for his intelligence and loyalty. Israel used to put the animals nightly into the barn, for to leave them roam would be to lose them. One evening Basha, her calf and Minnie, then the sum total of the animal population, came running home alone. Bob behind them chasing them. Since then, even as the herd increased, Bob remained the leader. Israel kept him in a special stall to live out his old age in comfort.

Next morning Bob was well enough for the trip. He and Minnie stepped lively on the hard-crusted snow, up hill, down hill, heads high and tails lifted, bells tinkling. Clara sat wrapped in a woollen blanket, a horse blanket over her knees. The day was exhilarating and she breathed deeply, filling her lungs with the crisp cold air and feeling glad to be alive. The sun shone from a remote point in the clear cold sky, its rays dancing off the snow and trembling in the air like diamonds.

(Continued next week)

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AS I SEE IT

By PAUL HANOVER

Ambassador-at-arge, minister-without-portfolio — there must be an equivalent title the C.J.O. could find for **Phil Barrs.** Just name the meeting, the social event, the conference and you can count on Phil being there as much as you can always count on getting a "seconder" for the motion!

B.A. and now LL.B. They're the two additions you can add to the name, **Jerry Swaye,** who is now with the **White, Paikin, Foreman** law office. Oh, and don't forget the B.M.E. he's had for the past few years. B.M.E.? That stands for Bar Mitzvah Entertainer. Many's the small-type party Jerry has emceed in the true tradition of a Borscht Belt Toomler.

The next sale **Lou Davidson** has probably will be run with a special project in mind, namely, to send son **Michael** to England. August, we understand, is sailing time for this budding Christopher Plummer. We'll be watching Old Vic notices to see how he fares. Meanwhile we suggest, as reading material for Lou, GEORGE, an early autobiography of Emlyn Williams. It'll do much towards revealing what the acting bug can mean.

Speaking of sales and clothes, how would you react to this frustrating experience? In the mail, the other day, came two notices. One announced that my suit was ready for pick-up. The other invited me to a special "preview" sale where that same suit was available at one-third off. Grrrrrrr!

Here's the problem, Anne Landers: How do you explain to a gal, who thinks she's a Lolita, that she really is more like the Roman Spring of Mrs. Stone? . . . And what is it about my kids that they manage always to get at least one stock on inside-out? . . . And how can I comment on that K.O.D. campaign out in Regina when I'm so busy with my wife's C.O.D. one back home? And don't you agree, the most used phrase of the 60's must surely be, "Did You Take Your Pill?"

Charlie Chaplin a father again! What a sensation he'd make in this country. He'd be the only guy getting a family allowance and pension cheque in the same mail!

A Cadillac for himself, a Thunderbird for his wife and now a swimming pool in the backyard. Well, he may officially be **Sam Vine** on the night club circuits but he's definitely still the Amazing Mr. V. to the friends who knew him when. Sam's latest venture is a set of albums for Columbia Records, to be taken as a tranquilizer after a tough day at the office. No, **Bubele.** Play them, don't swallow them! Sam's hypnotizing secret is his voice, not the eyes, as you might expect. He changes his phone number often, to avoid late night calls from desperate souls who hope he can cure them of everything from smoking to gambling.

Which reminds us of a friend, an inveterate gambler. Facing ruin, he turned to Sam as a last resort. "Can you cure me of playing poker?" he pleaded. "Sure," answered Sam. "And while we're at it, why don't we do the job on the horses too?" "What, cut out the track! But my doctor says I need the fresh air!"

Those gentlemen who were fascinated by the **Time** story on hair stylists for men need not sit around and wonder. There's one in Hamilton, **Ken Allen,** downstairs in the Professional Arts Building. I had my first visit there the other day and, after getting over the shock of seeing **Murray Minden** sitting under a hair dryer, I settled right into the swing of things. What a work-out! Shampoo, a little of the scissors but a lot more razor-cutting, hand dryer, curling comb, hair net, hair spray. In less than an hour there I was, a veritable movie star: Elizabeth Taylor. Actually Ken must have done quite a job because, wherever I went, people were buzzing. When I got home, I found out why. He left on the hair net!

Well, if its good enough for **Sonny, Larry, Abbe, Jimmy** (pretty chummy name dropper, this Ken is), it's good enough for me. Not as often, mind you!

BEG PARDON!

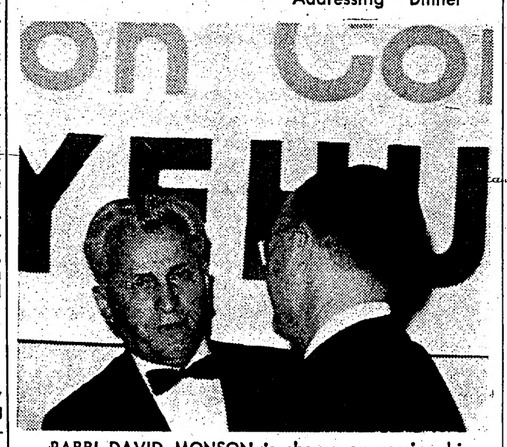
At a picnic held recently by **Hamilton Lodge No. 1, Grand Order of Israel,** it was erroneously stated that Jack A. Rosen was chairman of the affair. **Mr. Louis Uger** was chairman.

Others on the committee were: **Jack Rosen, Harold Fisher, Hugh Berg, Isaac Katz, Morris Gilson.**

Mr. Gary Frydman is Noble Master of the Lodge.

MAX SHECTER speaking at Testimonial Dinner.

KALMEN BERGER Prominent Histadrut Leader Addressing Dinner



RABBI DAVID MONSON is shown expressing his thanks to Jacob Egit, Fraternal Director of the Toronto Histadrut Campaign, for his stirring speech at the Testimonial Dinner.

TORONTO HISTADRUT

SUCCESSFUL DRIVE

The recent successfully concluded drive by Toronto's Fraternal Organizations for Histadrut, which culminated with the Rabbi David Monson testimonial dinner at Beth Sholom, has encouraged the Histadrut movement here to pursue more activities for the coming season, according to Mr. Jacob Egit, director of Fraternal and Peoples Organizations of Toronto's Histadrut.

Mr. Kalmen Berger, well known Labor Zionist leader and member of the Board of Directors of the Canadian Jewish News, one of the main speakers at the Monson testimonial dinner, stated that the next project will be a swimming pool in Or Yehuda. Mr. Berger, who visited there with a Toronto delegation, impressed the audience with the dire need for a swimming pool for the hundreds of Oriental youths in that area.

Mr. Sid Silver, president of Beth Sholom, and Mr. Max Shecter supported the suggestion.

Mentioning the future plans of the Toronto Histadrut, Mr. George Steinhouse, executive director of Histadrut, stated:

"The central theme of the 1963 Israel Histadrut Campaign will be increased assistance given to the absorption and rehabilitation of the thousands of new immigrants arriving in Israel who for various reasons leave the home of their birth and settle in Israel. These new immigrants need immediate help.

"The 1963 Histadrut Campaign is undertaking as its main responsibility to provide the necessary funds in the form of Scholarships to the Amal Trade Schools, which are supported and conducted by the Histadrut in Israel."

Three main functions are being planned to launch the Campaign".

In a statement to THE CANADIAN JEWISH NEWS, Mr. Egit also reported that the executive of the United Organizations for Histadrut had decided to conclude in the coming year the campaign for the museum of the ghetto fighters upon the occasion of the twentieth anniversary of the Ghetto Uprising. This drive will be dedicated to the erection of a special Toronto wing in that museum, to be located in the Kibbutz of the Ghetto Fighters where survivors of the ghetto now reside.

"We are convinced that thousands of members of the Jewish People's Organization in Toronto will help the United Organizations for Histadrut to realize these worthy projects," Mr. Egit concluded.

toronto gossip

• Remember the "Purimspiel" of a **"rabbi-wrestler"** who was to devote an evening of wrestling to Israeli charities? Several unpaid bills are left behind . . .

• Rumours persist that the **Daily Hebrew Journal** will reopen as a daily Yiddish-language newspaper in the near future . . .

• Toronto has a new Sephardic rabbi — the first in its history — in the person of **Jacob Bengio** spiritual leader of the Congregation Petah Tikva Anshei Castillia. Rabbi Bengio comes from Tangiers and unlike the vast majority of Sephardim, was born under the Spanish flag (in Morocco). His last pulpit was a synagogue in Barcelona, one of the few that have been established on the Spanish Peninsula in this century. His languages include Hebrew, Spanish, French, English, and Arabic . . .

Toronto-born Marvin Burke, who now leads a folk song group "The Raftsmen" has had a record pressed by RCA-Victor.

montreal women's news

By Blossom E Cader

Montreal Hadassah - Wizo is planning a full and exciting program with new innovations for the coming season, program chairman, Mrs. A. Slavouski announced.

Bible classes, which have proven popular in the past, leadership training courses and a President's Workshop are scheduled while plans go forward for a "Hadassah Luncheon Club" at which all aspects of Jewish life in Canada, Israel and the world will be discussed.

Mrs. Slavouski also announced that an interesting recreation program would be introduced. Bridge classes will resume in the fall under the direction of **Mrs. J. Winthrop,** the Hadassah bridge teacher.

• • •

The annual Two-in-One luncheon and fashion show culminating the summer projects for the Jewish National Fund will take place at the Sheraton-Mount Royal Hotel on October 24th, at 12.30 p.m. The event is being held under the sponsorship of **Mrs. Lee Leopold,** J.N.F. chairman, and **Mrs. Simon Gold,** chairman of Mogen David Adom. Invitations will go to all members who have raised $15.

Those chapters who have not received or picked up their Baxter Dime Banks, should call VI. 9-9451 or obtain them at Hadassah House, 1034 Sherbrooke Street West.

• • •

Reporting a very active year for membership in Montreal Hadassah, membership chairman, **Mrs. Clifford Shapiro** announced that to date the total paid-up membership was 3,968 with an anticipated membership of more than 4,000 by August 31st.

Praising the persistent efforts of **Mrs. B. Kahn** in signing up life members, Mrs. Shapiro said that they now numbered 703.

Four new chapters were formed this year. They are: **Chaim Weizmann, Bat Sheba, Guelah and Hatikvah.** The following members were successful in enrolling five members or more: **Mrs. H. Fishman, Mrs. L. Weinmann, Mrs. L. Namerow, Mrs. M. Schechter** and **Mrs. M. S. Yelin.**

• • •

Mrs. Harry L. Richler was elected president of the **Issie Olishansky Artery, No. 4,** of the Young At Heart Chapter, Quebec Heart Foundation at its closing dinner held recently.

Her executive includes: **Mrs. Max Satin,** vice-president; **Mrs. Harry Sklar,** treasurer, **Mrs. Lou Goldenberg,** corresponding secretary.

• • •

Mrs. J. Cossever was recently installed as president of the Sisterhood of Young Israel of Val Royal. Other officers are **Mrs. S. Bass, Mrs. D. Kerner, Mrs. N. Samuels, Mrs. M. Robinson, Mrs. M. Kaufman, Mrs. M. Kirsh, Mrs. S. Reinhart, Mrs. H. Deitcher** and **Mrs. A. Brown.**

LETTERS

BAT MITZVAH

by Dr. I. M. Cass

Dear Editor:

From Mr. Goodman's reply to my letter on Bat Mitzvah, it appears that he now agrees that the ceremony has a place in synagogue service. He makes two valid reservations, (1) that the affair need not be a lavish one; (2) that the honoree's "dissertation" not be delivered from the synagogue pulpit . . . and I agree with both.

The celebration should not offend dignity and good taste by being overdone. If you will note, I was careful in my letter not to designate a time or place for the Bat Mitzvah's oratory. I, for one, would prefer that it take place at the reception following the synagogue service. However, I would not be too critical of a more lenient view which would permit the young lady to speak from the pulpit. We agree that mixed seating for prayer is against halakha. Women do enter the sanctuary at times when prayer is not in progress. While the young lady is speaking and everyone gives her due attention, no one is praying. . . . Then, when she returns to the **Ezras Noshim,** the service may resume.

Anyone who has heard Prof. Leibovich of Bar Ilan University comment on the **sidrah** of the week knows that Bible study is not a monopoly of the male sex, and a well prepared Bat Mitzvah **d'rosha** may direct our young lady along the paths of the eminent professor.

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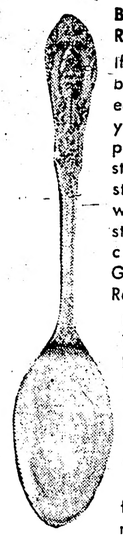

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Shankman Heads Bonds

Mr. Leon E. Weinstein, outgoing Toronto Campaign Chairman, State of Israel Bonds, announced the election of Mr. Lawrence Shankman to the position of 1962-63 campaign chairmanship. Mr. Weinstein said that this was a very happy selection of a man well-known for his dedication towards Israel, and towards Israel Bonds in particular.

Mr. Yaacov Herzog, Ambassador for Israel expressed his pleasure at Mr. Shankman's election saying that it reflected the confidence reposed in his leadership and which at the same time was of such crucial importance for the success of the campaign.

Mr. Shankman started out life in a rough and tumble neighborhood in Toronto's east end, worked his way through pharmacy school. He served as an officer in the Canadian Army and generally has brought lustre to the Toronto Jewish Community.

A member of the Board of Governors of the Beth Sholom Synagogue, Mr. Shankman has been co-chairman of the United Jewish Appeal Construction Division for the past several years. He has been the Associate Chairman of the State of Israel Bond Drive in 1961. His intense insight into the many problems confronting Israel's needs and Toronto Jewry's participation therein, has, in the past, contributed much to the success of the campaign. He is married and is the father of two children.

OUTGOING, NEW PRESIDENT: Mr. Leon Weinstein (right) congratulates Lawrence Shankman.

PROFILE OF A MONTREALER — by Oscar Berson

SAMUEL STEINBERG

Samuel Steinberg, the president of the Steinberg supermarket-chain, recently visited Israel as the head of a Canadian businessmen's mission.

Hungarian born and Canadian educated Sam, as he is called by his friends, is probably one of the most fascinating grocers in North America. He is more interested in the general welfare of this country and in international problems as they effect this continent than in the tremendous financial empire which he heads.

A modest, medium-sized, slender man, with sparkling eyes, Sam Steinberg has two paramount interests: the welfare and development of his adopted Canada and, as a Jew, of securing Israel as a permanent haven for homeless people.

Mr. Steinberg's role in promotion of Canadian interests has been recognized recently by Prime Minister John G. Diefenbaker who had appointed him to the Canada Council.

Upon his return from Israel, Mr. Steinberg formulated in a brief, business-like manner his impressions:

"A young, dynamic state with a highly developed ability to produce and the know-how to sell. Truly a country with promise for the future — not only a promised land."

Mr. Steinberg believes that doing business with Israel is in the interest of Canada as well. He toured the country from Dan to Eilat. The bankers who were on the mission with Sam Steinberg are in complete accord that Israel, for its size and population, has reached the stage of ability to compete on the world market. It is becoming rapidly a tremendous industrial and commerce center.

"I was especially impressed," Mr. Steinberg told this reporter, "by the packing plants, by the modern handling of goods, by the know-how, by the sense of urgency and dedication prevaliing in the industrial life of Israel.

"I am sure that business between Canada and Israel, which is now a road to Africa, will grow and flourish," he concluded.

SAM STEINBERG

REPORT FROM FRANCE

NIGHTMARE ENDS FOR SOME ALGERIANS

The Joint Distribution Committee is supported by the United Jewish Appeal of Toronto through the United Jewish Relief Agencies.

THE EDITORS

MARSEILLES — "No matter what other Algerian Europeans may do, the Jews cannot and will not return," the Toulon Jewish community leader says flatly. "Too many feel that if they go back they will only be caught between the two sides and —" and he brings his hands together with a bang.

There are a sizable number of observers in France today who are predicting that — always barring new outbreaks of violence — the mass exodus of Europeans from Algeria may slow down and even come to a halt before the end of the first month of Algerian independence. There are even a few who go so far as to predict a return movement to Algeria by the end of 1962.

CANNOT RETURN

In a picture which changes daily, everyone searches for signs and portents. There are many, even if the meanings are not always clear. Go out to Marignane, Marseilles' airport, and you will see planeloads of passengers (chiefly men) flying to Algeria. Go to the docks and you will see family, after family, mothers, children and grandparents, where the husband and father has remained behind.

Check the most recent figures available, and you will find that only 25% of the Algerian repatriates have thus far filed applications for the French Government's repatriation allowance. But — four out of every five who have filed for this allowance are Jews, although Jews are estimated to make up only about 10% of the repatriates, a clear indication that most of the Jews have no intention of returning to Algeria.

Rabbi Maurice Edery, the young Moroccan-born spiritual leader of Toulon's Jews puts it this way:

"Perhaps the Jews of Algeria have a certain nostalgia for the way life used to be. But that life has now disappeared forever, and I do not believe they can ever go back."

And Dr. Jean Marx, the president of the Jewish community of Avignon, adds:

"At this moment I do not know of any Algerian Jews who are thinking of returning. They have lived in terror for many years. Now all that is behind them. Why should they go back?"

Conditions vary greatly. In Avignon, according to Dr. Marx, every repatriate gets his money as soon as he arrives ($100 for the head of the family and $40 for each dependent). In Toulon, however, Rabbi Edery reports that while all have registered, no one has yet received his money. Many of the newcomers have been receiving cash grants from the community to tide them over the emergency.

The impact on a community like Toulon can perhaps best be judged from the fact that of the 350 Jewish families now in the city, 80 to 100 families are Algerian repatriates, of whom 30 have arrived during the last 6 weeks. At the end of World War II, there were only some 80 Jewish families in the city. The first newcomers began to arrive from Morocco and Tunisia in 1954. Some 40 families came immediately after the Bizerte incident last July.

THE APARTMENT

One of those who left Tunisia after Bizerte was Mardouche (Mordecai) Ditchi, who worked as a tailor at the French naval base. Ditchi is far luckier than most Tunisian arrivals. Because of his experience, he got a job almost immediately at his old profession in the Toulon naval base. He earns NF 400. — (about $80) a month. On this salary he supports himself, his wife, two children, his mother and an aged aunt.

All of them are living in an apartment which consists of a single bedroom, a dining-room and a kitchen, for which Ditchi pays NF 70. — ($14) a month. He was very fortunate to get the apartment — it was in a building owned by a member of the Jewish community. It was formerly a store-room. Ditchi painted and fixed it up himself.

His brother is much less fortunate. The brother, who earns about $70 a month, lives with his wife and two children in one room, without running water. For this he pays $24 a month.

Aid for both Tunisian and Algerian newcomers in Toulon has included clothing and food as well as cash. The funds come chiefly from the Fonds Social Juif Unifie, the French Jewish communal body which receives a sizable part of its support from the Joint Distribution Committee, with funds provided by the United Jewish Appeal.

Toulon is only one of the many communities throughout France which have received an influx of Jewish newcomers during the past several years. The impact has been felt particularly in the cities and towns of the Midi, France's Mediterranean area. Lyons, Grenoble, Nimes and other towns are continuing to receive newcomers daily. In Carpentras, the six century-old synagogue, closed in 1922 when the last of the town's Jews left, has now been re-opened to serve a new Jewish community.

HOPE TO REMAIN IN FRANCE

Avignon, a city of 75,000, now has nearly 2,000 Jews. Of the 300 families, more than one third are North Africans who have come in the past two years. In the last three weeks alone, there has been an influx of 50 Algerian Jewish families. They have joined a community which traces its history back to the fourth century C.E.

The first Algerian newcomers presented no assistance problems, according to Dr. Marx, who is not only head of the Jewish community, but president of the Consistoire Israelite of the Vaucluse Department of France. They were in most cases well-to-do, with means of their own. The most recent arrivals, however, are from among the poorer elements of Algerian Jewry. Included also are a number of families where the father has remained in Algeria.

Many of these newcomers have had only the repatriation allowance to live on during their first days in Avignon. However, jobs are plentiful. In addition, the regional authorities have attacked the refugee problem vigorously, even requisitioning apartments for the new arrivals.

Nearly all of the North African newcomers expect to stay on in France, according to Dr. Marx, although a number of Algerian families have already emigrated to Israel.

But if conditions in Avignon are relatively good, conditions in the other towns of the Midi are generally not so favorable. Algerian Jews are entitled to a wide variety of services by virtue of their French citizenship. Tunisian Jews, however, while permitted to stay in France by a sympathetic French Government, have a much more difficult time. Many, particularly while they are waiting for work permits, depend on cash grants from the Jewish community, often no more than NF 50 to 100 ($10 to $20) a month.

And as the continuing influx from Algeria aggravates the already existing scarcity of housing, future waves of migrants may have an even more difficult time ahead of them.

Montreal Synagogues

CONGREGATION SHAAR HASHOMAYIM

Pursuant to the Home Study Group Siyum which took place on Monday, June 11th, various chairmen and committees have met for the consideration of future plans for the ensuing year of study. The chairmen of the groups are as follows: General Chairman: **Dr. A. Stilman**; Group Aleph: **Mr. Samuel S. Cohen**; Group Beth: **Messrs. Melvin Chorney** and **Michael Greenblatt, Q.C.**; Group Gimmel: **Mr. William Abrams**; Group Daled: **Mrs. Ralph Young**; Group Hay: **Mr. Lorne Abramowitz**; and Group Vov: **Dr. Leon Heller** and **Mrs. Ross Peters**, secretary. **Dr. Charles Solomon** of Group Hay will conduct a Hebrew hour with the group commencing next fall.

Dr. George J. Strean, Chairman of the Extension Activities Committee, extended greetings to the Home Study Groups on the occasion of the Siyum.

* * *

School Closing Exercises took place on Wednesday, June 13th and Thursday, June 14th, in the Community Hall in the presence of many parents and friends.

Mr. Samuel Lerner, Principal, introduced the prize winners. The awards were presented by prize and scholarship donors, and representatives of the P.T.A. and School Committee. The following are the recipients of scholarships: **Gary Ruby** and **Ronald Shacter** — The Norman Adilman Scholarship; **Louise Brott** — The Bennett Scholarship; **Marlene Brownstein** — The Jack M. Flanders Scholarship.

The highlight of the program on June 13th was a Bible Quiz on the Book of Exodus, with the following pupils of Class 4A participating: **Lynda Kaplan, Barbara Rudnikoff, Joan Feigelson, Diane Ripstein, Eleanor Surchin, Karyn Shacter, Eleanor Miller, Michael Charness, Allan Silverman, David Finestone, Cary Galler,** and **Harris Kaplan.** The judges were: Presiding Judge, **Rabbi Wilfred Shuchat, Dr. Alton Goldbloom** and **Dr. Charles Solomon.** All questions were asked and answered in Hebrew. Since all participants outdid themselves and could not be eliminated after four rounds of questions, it was the decision of the judges that a medal of merit from the Aliza LeRadza Scholarship Fund shall be presented to all participants.

The Opening Prayer was given by **Eric Shragge** and **Louise Brott**, The Closing Prayer was rendered by **Roslyn Spears** and **Louise Cooper. Mark Mandelcorn**, Advisor to the Junior Congregation, read the names of Junior Congregation members for awards for their faithful Sabbath attendance.

Canadian Panorama

BY MORDECAI HIRSHENSON

TWO SHADES OF GRAY

One of Canada's newest M.P.'s — Herbert Gray of Windsor — is a grand-nephew of one of Manitoba's senior M.P.P.'s — Morris Gray of Winnipeg. A rather interesting coincident considering the small number of Jewish legislators in Canada that two should be related this way.

The elder Gray is a New Democrat; the junior a Liberal.

* * *

THOUGHTS ON THE CENSUS

Early official figures released by the Dominion Bureau of Statistics reveal no major surprises about Canada's Jewish population figures as in 1961, the year of the most recent decennial census — though as the regional and provincial breakdowns emerge there may be some significant changes to note. Since the last national stock-taking most amateur demographers have been guessing our Jewish population at a quarter of a million (from the 205,000 as it was eleven years ago). The figure now given is 254,368 — a pretty close guess at that.

Greater Toronto had about 66,000 jews in 1951 and current estimates varied between 75,000 and 85,000. The Canadian correspondent for the American Jewish Year Book (which appeared only within the last week) put his estimate down as 90,000. So far the actual figures for Metropolitan Toronto are not yet available but we do have the count for York County, an area that goes northward to Lake Simcoe and includes such centres as Bradford, Newmarket, Aurora, Sutton etc. York County's Jewish population is given as 88,453 which puts the figure quite close to the maximum estimate of 90,000.

The city of Toronto proper (minus the suburbs) has no doubt fallen in its number of Jewish residents but the figure printed in the press is so obviously in error (18,818) that we should await the corrected story.

All in all there is one lesson to be learned from these figures: the very fact that we have such statistics should be a source of satisfaction. We disagree with the Jewish agencies in the U.S.A. who oppose any action on the part of their government to introduce queries on religion in the national census. No doubt in the context of their national constitution there are good reasons for such an attitude. But in Canada our experience with these figures has been a very positive one and we are one of the few Jewish communities in the world that do not have to resort to guess-work or to the "Yom Kippur method" to know our numbers.

RECIPE OF THE WEEK

SOFT CHOCOLATE FROSTING

2 tablespoons vegetable shortening
1 tablespoon margarine
3 ozs. unsweetened chocolate
5 tablespoons hot milk
1½ cups sifted confectioners' sugar
½ teaspoon vanilla
¼ teaspoon salt

Melt shortening, margarine and chocolate together over hot water. Pour hot milk over sugar and stir until sugar is dissolved. Add vanilla and salt. Add chocolate mixture and beat until smooth and thick enough to spread. Yields enough to frost top and sides of two eight-inch layers or eight-inch square cake.

SOUR CREAM CHOCOLATE CAKE

1 cup sour cream
1 cup sugar
3 eggs, well beaten
1½ cups sifted cake flour
¼ teaspoon salt
1 teaspoon baking soda
2 squares unsweetened chocolate, melted

Mix the cream, sugar and well-beaten eggs. Add the mixed and sifted dry ingredients and the chocolate. Bake in prepared 8x8x2-inch pan in a moderate oven (350 degrees) 30 to 40 minutes. Turn out to cool. Frost.

Our Guys

By RUTHIE

It's remarkable how husbands get all dolled up every day in the week. But when you want them to look their best, they turn up like refugees from Mars.

My husband gets so spruced up every morning, you'd think he were going to a wedding.

God forbid, if the crease in his trousers didn't fall in one straight line. His socks and tie must match. An extra crinkle in the shirt collar could burst a blood vessel.

"A salesman must be well groomed at all times," is his pitch. "You never know what can materialize from a casual meeting."

Nu, so all right! But take a look at him on Saturday night when we're about to go to the movies. Ha! That's another story.

One glance at his face and I could scream, "Help! Murder! Police!"

"What! Why in blazes haven't you shaved? You look worse than a beatnik."

"I did shave — yesterday, just before Shabbos (Sabbath). — I want to give my face a rest till Monday."

"I'll give you a rest — a good one! And look at your outfit! Brown-striped jacket, gray pants, blue socks, black shoes, no tie."

"Well, can't I look Bohemian?"

"Over my dead body. And suppose we meet someone we know?"

By that time I'm usually livid with rage. But he's calm and collected.

"So what if we meet someone? I owe somebody something? I must look like a fashion plate all the time? I can't relax? Furthermore, stop watching me so much."

"Sure," I counter-attack, "all week long you dress to kill. And when you take me anyplace, I have to eat my heart out before you look half-way decent."

By that time my tears have won the case, though I generally feel like a deflated balloon.

But that's nothing compared to what I suffer when we really go stepping. Days before an event I get his tux out of mothballs. I make sure his shirt's in order — he won't. I even find his studs for him. So what happens?

"I don't like to wear a tuxedo. A dark business suit is also good. Do I have to look provincial? A woman is the downfall of every man. They don't let you live.'

That's the children's cue.

Aw, daddy, you have to wear a tux. Everybody does. Anyway, you're so handsome in one."

That does it. He weakens, I'm happy, we're off.

Next time it starts all over again.

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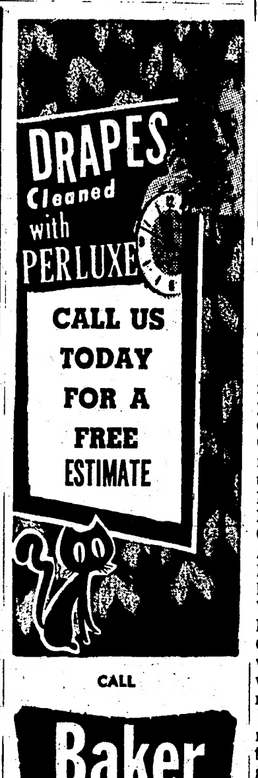

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MR. VICTOR WISE, President; Rabbi David Monson; Mr. and Mrs. J. Kleinstein during most moving moment of consecration.

Some of the personalities during the ceremony: LEON KRYM, spiritual leader; DR. RAYMOND NESSIM, second vice-president; HENRY KALMUS, past president; DONALD BRODEY, treasurer. Others participating: SOLOMON CHERNIA, secretary; MARVIN ENGLISH, MORRIS MACAR, chairman building committee; JACK ROMM, past president; MR. MIKE BROWN.

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MONTREAL OBITUARIES

Berger, Harry. Suddenly at Castle des Monts Hotel, Ste. Agathe, on Sunday, July 8th, 1962, beloved husband of Mania Stick, dear father of Mrs. Milton Dubin (Terry), brother of Mr. Imre Berger of New York, Mrs. Bela Vogl (Yoland), brother-in-law of Mr. and Mrs. Samson Stick of Castle des Monts, Ste. Agathe, also survived by one granddaughter, Daryl.

Boroff, Jack. Suddenly, on Saturday, July 7th, 1962, beloved husband of Belle Cohen, father of Eve, Jerry and Lydia, son of William Boroff and the late Ethel Boroff, brother of Larry and Mrs. Sue Goresky.

Finkelstein, Willie. Suddenly on Saturday, July 7th, 1962, beloved husband of Molly Rosenel, brother of Sam Finkelstein.

Gordon, Sam. On Sunday, July 8th, 1962, beloved husband of Liba.

Krochmalnek, Solomon. Suddenly on Friday, July 6th, 1962, beloved husband of Zelda Krochmalnek, dear father of Al (Solomon), of Quebec City, Morris, Louis, Moe (Marcel), and Percy, Mrs. J. Mintz (Rae), Mrs. J. Latowski (Ida), Mrs. T. Katzenberg (Ann), and Mrs. Lil Gimple. Also survived by 19 grandchildren and three great grandchildren.

Malkin, Jack. On Saturday, July 7th, 1962, beloved husband of Mary (Musha) and father of Benjamin, Lionel and Mrs. H. Saltzman (Esther); also survived by nine grandchildren.

Obstgarden. Benny. On Saturday, July 7th, 1962, husband of the late Zelda Obstgarden, beloved father of Mrs. Ricky Likey, Mrs. Brenda Pines and Moe Obstgarden, brother of Mrs. Zelda Herman, also survived by four grandchildren.

Opolsky, Max. Suddenly on Saturday, July 7th, 1962, beloved husband of Ghita and father of May and Norman.

Popoch, Goldie. On Saturday, July 7th, 1962, beloved wife of Jack and mother of Saul.

Silver, Joseph H. On Monday, July 9th, 1962, beloved husband of Hildred Kitz, dear father of Steven and Harry, brother of Mac, Norman, Mrs. Jack Schulman (Bessie), Mrs. Ben Rutenberg (Alice) and the late Jack Silver.

Steinberg, Dora. On Friday, July 6th, 1962, beloved wife of David, mother of Louis and Mrs. H. Friedman (Sophie), sister of Mrs. Libby Goldstein, Mrs. Bessie Shugar, Harry and Joe Rimer; also survived by two grandchildren.

Weinstein, Isaac. On Tuesday, July 10th, 1962, beloved husband of Bertha Altman and father of Sidney, Zelig, Stanley, Mrs. E. Rothblatt (Isabel), Mrs. H. Shiller (Libby), brother of Joe of California, Mrs. I. Goldenberg (Edith), Mrs. H. Bacher (Vitty), Mrs. J. Corber (Fanny); also survived by nine grandchildren.

TORONTO OBITUARIES

COHEN, Fanny, on July 8th, late of 28 Forest Ridge Drive.

VOLINSKY, Jennie, on July 11th late of 74 Manning Ave.,

COHEN, Joseph, on July 11th, late of 228 Beverly St.

ROSS, Abraham N. on July 11th, late of 18 Dell Park.

KAIMAN, Louis on July 13th late of 109 Denison Ave.

PODOLIAK, Helen, on July 13th, late of 433 Dupont St.

WIGDERSON, Oscar, on July 14th late of 447 Glengarry Ave.

ALTER, Dora Gertrude, on July 14th late of 307 Euclid Ave.

SIEGEL, Simon, on July 14th late of Jewish Home for the Aged.

GREENGLASS. Anne on July 14th, late of 17 Fraserwood Ave.

BENJAMIN, David J. on July 14th, late of Houston Texas.

Services arranged by Park Memorial Chapel, 508 Spadina Ave.

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Phone PA 2-5621

ACCOMMODATION WANTED

Father and young daughter (7 years old) wish to find warm friendly home. Reply to Box No. 172 The Canadian Jewish News.

ACCOMMODATIONS OFFERED

A nice new Kosher home for older people with all conveniences. A nice park in front of the house. 552 Winona Drive near Eglinton. RU 7-5047 or EM 4-5551. No calls on Saturday.

APARTMENT TO RENT

Bathurst - Neptune, 2 bedroom apartment for rent. Broadloomed. One month free rent on long leases. 783-7145.

BUSINESS OPPORTUNITY

Partner with capital required to establish a profitable business. Apply Box. No. 184, The Canadian Jewish News.

KOSHER BUTCHER WANTED

to take over a business in a community of 800 Jewish families with one other butcher. Fully equipped shop. Owner forced to leave because of illness.
For complete information Write
Jewish Community Council Kashruth Committee
305 Mercantile Building, Edmonton, Alberta

PLAYERS WANTED

A young female violinist wishes to form a quartette. Only advanced players need apply. Call Charlotte Marcus RU 2-1434 after 6:00 p.m.

Business Opportunity

Partner wanted for Coin and Antique business. Willing to travel. Must be able to type. Have drivers licence. Investment necessary. Apply: Box 181, The Canadian Jewish News, 68 Broadview Ave., Toronto 8.

WANTED!

Have Cash Clients for —
- APARTMENT BUILDINGS
- COMMERCIAL BUILDINGS
- BUSINESS PROPERTIES

Call Mr. Cherner, Investment Dept., RU 3-1156, evenings LE 1-3446, Anytime.

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Downtown Toronto, 4 stores and 4 apartments. One A-A tenant, $35,000 down will handle. Good mortgage set-up. Will show excellent returns after principal.

East end small established plaza including restaurant, drug store, beauty parlor and marine store, ample parking. $16,000 down. One mortgage for the balance. Good investment.

For sale — well located automatic car wash business. Excellent opportunity for individuals interested in getting into the car wash business. Excellent terms available.

For information on the above listings contact

George W. Rayfield
Investment-Real Estate and Business Broker
4967 Yonge St. Willowdale
BA 5-4040

SERVICES

Helen's
Dressmaking & Alterations
1840 Bathurst St., Apt. 106
RU 1-7866

PERSONAL

Middle aged Bio-Chemist wishes to meet lady doctor or same profession. Musically inclined. Send photo and handwritten letters to Box 183, The Canadian Jewish News. All replies confidential.

Father and young daughter seek warm and friendly home, starting in September, with possible self contained accommodation for father. Please phone RU 7-7793 before 10:00 a.m.

GENTLEMEN — LADIES

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BUY... SELL THROUGH MANN MARTEL LIMITED REAL ESTATE
3770 Bathurst Street
ME 5-1170

BATHURST-SHEPPARD
Good Value In Excellent Area $15,900 — Six-room solid brick bungalow, fully broadloomed, twin sized bedrooms, 6½% mortgage carries $87 month with taxes. Mr. Feldman, ME 5-1170.

KEELE-WILSON TRIPLEX
Selling $7,000 Below Cost $27,000, ultra modern three-bedroom suites, balconies, double garage, electrically equipped, live rent free in one of these luxury apartments. Mr. Freedman, ME 5-1170.

ON PALM DRIVE
Attached Garage
Finished Basement
$32,900, stone front, six-room ranch bungalow, Hollywood kitchen, panelled recreation room with bar and cedar closet, many expensive extras. Mr. Sax, ME 5-1170.

BATHURST-WILSON
One Mortgage Carries Low $2,000 down, large five-room solid brick bungalow, L-shaped living-dining room, twin sized bedrooms, finished recreaton room. Only $15,900. Mr. Gutfreund, ME 5-1170.

BATHURST MANOR'S BEST BUY!

THOUSANDS OF DOLLARS BELOW REPLACEMENT COSTS.

- **Free Swimming Pool**
- **Free Air-Conditioning throughout**
- **Free Central Humidifier etc. etc. etc.**

Completely air-conditioned in summer and centrally humidified in winter. Reinforced concrete swimming pool complete with filtration system and all equipment and accessories with privacy assured by 6' cedar hedge and trees. Stone front, 4 level split with 3 bedrooms and full paneled den with door to patio (den can be fourth bedroom with own washroom). 3 washrooms and master en suite, 17' Hollywood kitchen with separate breakfast area seating six with beautiful view. Custom flooring throughout main floor installed by Simpson's includes Parquet Oak in large living and dining rooms, Amtico Vinyl in kitchen, Renaissance tile in main hall and Italian marble in vestibule. New broadloom in all bedrooms, den and upper level. Completely finished lower level includes 32' recreation room with custom semi-circular bar, bright finished laundry room.

Finest quality self-storing aluminum storms and screens throughout. There are nine large closets. The two car cadillac size garage is built in. The property is beautifully landscaped and completely fenced. The full width covered front porch overlooks a magnificent valley view. Situated on a quiet dead end street it is ideal for children and privacy. Only a few minutes walk from shopping centre, schools, conservative or orthodox synagogues, park, day camps and YMHA.

Owner has bought larger home and has reduced price to $36,300 which is thousands of dollars below replacement cost. Any and all offers will be given serious consideration. Down payment can be as low as $6,900 but down payment and mortgage payments will be adjusted to suit purchasers finances. No second mortgage is necessary. This price includes electric light fixtures, drapery track, and all extras mentioned above.

This is a once in a lifetime opportunity as there is absolutely nothing in the North Bathurst area to equal this value. If you want to drive by the house go to 21 Dellbank Rd. off Maxwell or drive east on Overbrook to end of street. Call Mr. Marvin C. Gord, owner, at ME 3-7579 for appointment to inspect or just drop in if you are in the area. (Please — no calls on Sabbath).

There are no exaggerations in this ad. — the property is EXACTLY as described above.